

Rabbi Michael-ben-Pesach Portnaar

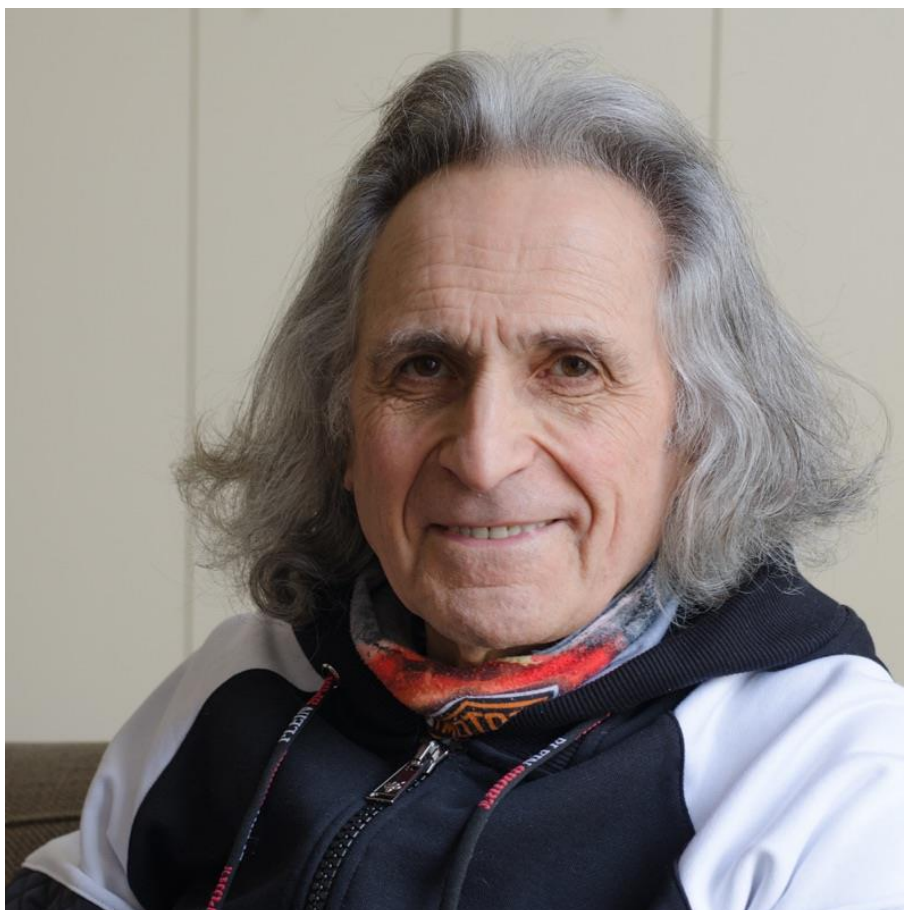
ON THE SPIRITUAL LADDER

Part 1



On the Spiritual Ladder

Part 1



by
Rabbi Michael-ben-Pesach Portnaar (RaMPeP)

Verkabbala Uitgevers

Centre for Lurian Kabbalah

Spuistraat 293
1012 VS Amsterdam
The Netherlands

All rights reserved

© Publisher Verkabbala Uitgevers, 2020

First edition

No part of this digital book may be reproduced or transmitted in any form or by any means electronic or mechanical or by any information storage without permission in writing from the publisher, excluded for personal use.

Preface to the book

We called this book “Up the Steps of the Spiritual Ladder”. It is created from my transcribed audio lessons from the book “Shlavei haSulam”, Steps of the Ladder. It is our intention to gradually replenish it with lessons, and complete it if possible. In addition to studying the very text of the original book “Shlavey haSulam” in Hebrew, with my literal translation, another very important aspect, especially in the methodical plan of individual work on yourself, is my commentary, scattered throughout the lessons from this book. I felt an urgent need from my students for additional comments in order to relate the studied materials with everyday life. After all, not everyone starts their study of Kabbalah with sufficient baggage of both the knowledge of Torah and life experience. Therefore, pay special attention to my explanations of the method of practical application of the Lurian Kabbalah and its inseparable connection with everyday reality. After all, “Shlavey haSulam” in no way yields to “theorizing”, “science presentation” and other attempts to divide the internal unity of the integral reality represented both in the Zohar and in Etz Chaim into separate aspects of this indivisible reality of the Creator’s creation.

The task of this book “Shlavey aSulam” was, is and will be: to lead a person to the salvation of his soul. Therefore, the study of lessons on “Shlavey haSulam” by B. Ashlag occupies an important place in our course of study of kabbalistic sources for individual spiritual advancement to completion. Together with Etz Haim and Zohar the necessary food is supplied and the required combustion takes place in an incredible synergy that each of the three disciplines adds in its own way to the development of a certain aspect of our soul. Anyone who works on the study of this book and applies what is being worked out there in practice will feel its wonderful beneficial effect. Step by step, it will lead you to your completeness, perfection and ... salvation of your soul.

This book is intended for everyone who is not only interested in spiritual things from within, but already has a vital need for this, a shortage ... Someone without spiritual is like a fish without water. This book is made on the basis of audio lessons, and therefore not literary processed, in order to leave the power of the living word. After all, I speak a lot there, as if, in between words, with hints, unfinished phrases, etc. Where it is hard for me to express the power of the spirit in words ... there I “brake”, stumble, cough, sigh — and this is also structurally necessary! But how to adequately convey this "on paper"?.. And therefore, do not be offended if you encounter "clumsy" expressions, archaisms, all sorts of typos, grammatical and stylistic mistakes, etc. We will be sincerely grateful for any comments regarding the written portion of this book . And everything that turns out to be acceptable, we hope to correct it carefully later.

Good luck to you,

Rabbi Michael ben Pesach Portnaar (RaMPeP)

Lesson 1

Introduction

We begin our first lesson. Previously, we had no need for this. But now there was a desire on the part of our readers, and they become our students. And for their sake we want to do this: post a lesson every week.

On our site you can find a link to the book "Study Zohar." This is one of the subjects of study of Kabbalah. But in our weekly lesson I want to add two more works that complement the Zohar. And together, all three elements, give exactly the combustion and the food that is in its own way required for our soul, as each object adds to a certain aspect of our soul.

The fact is that the soul consists, as it were, of three compartments. The Nefesh compartment is the lowest part of the human soul. It adjoins and connects to the body of a person. Of course, not with our physical body, our material shell. Kabbalah does not affect the physical body of a person at all. This is the job of the doctors. The word "body" in Kabbalah means the desire to receive. Only this was created at the creation of the world - the desire to receive. So, the lowest and coarsest of all three parts of the soul is adjacent to the very basis of a person's insides, to the desire to receive, is called nefesh.

Everything requires a certain language in the expressions of the holy language. The most appropriate language of expression, the text for the awakening of this, the lowest part of the soul, nefesh is Shlavey hasulam (Steps of the Ladder).

It was written from the records of Baruch Ashlag, the son of the great Jehudah. Of all the three texts that we will study, this language is the "lowest", most "mundane", and at the same time spiritual. And, in principle, very important.

This work is very important to us. Shlavey hasulam is a masterpiece of spiritual work. Our task in studying this work is to "tear off" the nefesh, the lowest part of the soul, from the coarsest matter in person: his desire to receive. This can be compared with how to start a car. It takes tremendous effort to move it: it is necessary to turn on the ignition, give gas ... And when it goes, then you can easily increase the speed - when it is already on the way.

So, the hardest and most important task for us, of course, is to tear away the nefesh from our bodily desires. While the other two parts have other functions. Of course, everything is interconnected and integrated. Each text works through a specific part of the soul and all parts simultaneously. But of those three works that we will study, it is Shlavey hasulam that is more intended for this, roughest work. And, we will say, the main work: to awaken the lowest soul, nefesh, so that it wants to rise to the spiritual. To rise, and then of course to return again. The whole point of correction and ascension is to go up, get the required light there and go back to your place. There is a law according to which nothing is lost in the spiritual. You go up, and what you bring down from above remains below. And so, with each ascent a new light comes in leaving new traces, reshimos, lights that you bring down. And thus, it is possible to gradually raise all the sparks of holiness and pull them out of our

bodies, from our desires “to receive for our own sake”. This is concerning the compartment of our soul called nefesh.

The second compartment is the highest compartment, neshama. This is our own high, divine part of the soul. Of course, they are all divine, but it is neshama, this is the part of the soul that communicates the illumination of chochma, the illumination of wisdom to our common soul. Therefore, it is the most important, for we, the lower creations, the souls of men, need illumination of chochma. It is the illumination of chochma, the light of wisdom in chassadim, the light of love, mercy — this is what we call salvation. Because it gives us that “food”, that vital force, which is quite sufficient in itself. So we will nourish and develop the highest section of our soul, neshama, with the most outstanding work written on spiritual correction and elevation: Etz Chaim (Tree of Life) of the Ari himself. At the same time, we will study only the original text of this book, which everyone in the world calls impregnable, something above all that exists in this world. Because Ari was a divine man. He was given to give it to us. So, we will study this in the second part of our weekly lesson.

And the third part is the Zohar itself. We will also study Zohar in the original. As the study of the Zohar connects these two parts of our study: Ets Haim, which excites and develops our neshama, the upper compartment of our soul, and the lower part, the nefesh, which we activate and develop in the book Shlavey hasulam. So, the Zohar is, as it were, the connecting link, that middle part of the soul, which is called ruach, the spirit, the spirit of God in us. It connects the upper world with the lower. Ari gives us the upper world in Etz Chaim (we will say, the upper world is like the binah in us). While Shlavey hasulam gives us the lower world, malchut, nefesh. And the Zohar gives us a bundle between both of them. For how else can this lower and upper be connected?

We will see in kabbalah that there is such a thing, a phenomenon, as something intermediate. We will see this at the beginning of the world of correction — at the partzuf of Atik. It is an intermediary between the world of Adam Kadmon and the lower worlds of Atzilut, Bryah, Yetzirah and Assiyah. In all these things we will see. In every sfirah such a thing is observed. In each sfirah there are upper, middle and lower parts. The middle one is sfirah itself, its own properties. And the top one is what this one takes from the incorporation of the upper sefirot. And its lower part is where it becomes like the lower sefirah, which takes from inclusion of the lower part it itself. That is, it is not intermediate, but it is the middle sephira in itself. Likewise, the Zohar is something cumulative. It gives us everything, literally. It has everything: the top, the bottom, and the middle. But for us the

main thing, in the Zohar is, of course, the connection of upper and lower. Therefore, all three parts of the study are structurally justified.

The language of the spiritual is very simple. All pondering, all intellectual tricks and embellishments come from the earthly mind meanwhile the spiritual is very simple. And in the lessons of the Zohar I also say that the spiritual is simple. Everything that is genius is simple. The problem is only in our head - because we want to comprehend it with our mind and, thus, we set ourselves up with barriers in the perception of the spiritual. We want to know. And there is nothing to know! We can not know anything in the spiritual, if we do not feel. And we can only feel if we make ourselves receptive to spiritual information. And we can make ourselves receptive to spiritual information if we constantly strive to become receptive and have an intention, kavana. To have it and thus direct it, so that it is in accordance with the spiritual material that we are studying - in order to connect with this material in terms of its properties.

This is a more or less brief introduction. Gradually, we will see how these lessons are going, and how you feel them.

General remarks

The first part of our lesson will be devoted to studying the book Shlavey asulam. Content wise, Shlavey asulam is built in the same way as the Zohar, according to the books of the Torah. That is, there is the Torah, which was received by Moshe, and a spiritual commentary with the inner, secret part of the Torah is made on it - this is the Zohar. And the Zohar is also built on all five books that were given to Moshe. That is, the first book is called בראשית Baresheet, "In the Beginning", and so on.

In the same way, the book Shlavey asulam, "Steps of the ladder", was also built on five books. One for each part of the Torah and, accordingly, the Zohar. At the beginning of each article the author usually cites an excerpt from the relevant part of the chapter of the Torah and the Zohar. And then he begins to explain, to build some aspect of spiritual work, proceeding from the basic principle, passing in a red line through the entire book.

Another question - with regard to knowledge of the language, Hebrew. In this regard, the main thing is not to be afraid that you do not know the language, you do not know the alphabet at all. The Hebrew alphabet can be worked on in a couple of hours. A lot is not necessary. The main thing is to know these letters and quietly follow what I read.

It is very, very important that I will first read the entire paragraph in Hebrew, and then translate it into pieces: pronounce in Hebrew and translate. It is very important when studying Shlavey hasulam. Gradually, your hearing will get used to this, and you will no longer notice the discreteness, discontinuity of the narrative. You will get used to it, and your ear will get used to it, and gradually build your kelim, that is, the organs of perception, which correspond to this great book. And then, gradually, it will be easier and easier for you, and you will merge with this work, with what is written there, and it will become a part of you and you will master the language very quickly.

On the Dutch site, we put out a grammar guide. I will try to find some materials in English- I will try, but I do not promise. And we will, with God's help, put on our website in English what you really need. Just a little bit - the most necessary of what you need. Do not go deep into the grammar. Unless you want to - then it's ok, but not much. The main thing for us is not to learn to speak the language. This is absolutely not our task. Try to study the language of kabbalah when you are studying kabbalah itself, and do not try to study the language specifically. And as far as the language is concerned, it will quickly get better. You can find the text of Shlavei hasulam on the Internet page that you received from us as a student studying in the center of Lurian Kabbalah. There you will find the text Ets Chaim as well. Print a few pages for yourself and work with them when you listen to our lessons.

Before we go further - a few words of intent. What is your intention now and, in general, when studying. In particular, when you listen to my lessons, it will be wise for you to prepare for it - so that you do not start to study immediately after work, but at first you relax for a while, come to your senses, distance yourself from your day-to-day concerns and then just start doing . And when you listen to me, preferably, I would even say, you are obliged, for the sake of your work, for the sake of your success - conquer in yourself any resistance to what you are listening to. I do not say a word from myself. During the lesson, I have no words from myself. I look at the text (I do not even prepare for the lesson) - I look at the text, and the text speaks to me, he, as it were, conveys to me what I have to tell in order for Kabbalah to help you and not so that you acquire some knowledge. You will gain knowledge, but this is, as it were, a secondary bonus.

During the study of Shlavey hasulam, the entire Torah will be revealed to us, including the Talmud and the Mishnah, the allegorical part, and the other parts of the Torah — all this will be revealed here and in Shlawei hasulam. I will also ask you that you must overcome yourself so that you do not resist when you listen to my lessons. Then my power vectors will be in the same direction with you. Then I will be your guide, as it were, a locomotive, and I will attach you to me like a carriage. And then through the material we will go through, we will climb up together. And I will get what you need from the text, what is given to me from above, so that I can tell you, and you will receive it. This will be like the manna from heaven for you. Just do not fight, do not persist, do not try to confront me in your mind. You don't need this at all. The point is not in principle "follow me", "do as I do". The point is that you must work on yourself. As you can see from our site, we have purely individual work. There are no regulations: do this, do that. The only thing we give is the method that comes - through Yehuda Ashlag, through ARI, Shimon Bar-Yokhai, the author of ZOHAR and, in principle, from Adam. So, we do not have our own approach or our own method. There is one method - the Divine method. There is an instruction, it is given from the above. And our task (both teacher and student, to the same extent) is only to make ourselves susceptible to the spiritual. Therefore, in this matter, trust and attitude are very necessary so that we are on the same line. It is very important. Meanwhile who the teacher or the student is, it does not matter. So we start.

בראשית
Брейшית

"At the beginning". In Hebrew, the preposition "in" is written together with the word ב: is "in". And then, just below, a portion of the verse from the Torah, which he considers.

ויהי ערב ויהי בקר

And there was evening, and there was morning

As you remember, these are the words from the Torah, somewhere at the very beginning, in the book of the Beginning (Genesis). It would be nice, of course, (but, obviously, our reader himself already understands) to know the "story" of the Torah of Moshe, the Bible, in order to know it - just as a general narration that Abraham went there ... But do not try to understand anything there and derive conclusions, because everything that you wish to know with your head, and not through what we teach, will turn out to be, in the end, not the way it is.

Because in order to understand something, you must first build the Kelim, the organs of perception of the spiritual. And we do not have them yet, no one is born with them, they must be built, it is not given to anyone from birth. Therefore, lower yourself, and then the teaching will exalt you.

It is also very important that I read the text. Then I absorb it into myself, connect with what I am reading at the moment, attracting what comes to me, and pass it on to you. In the Hebrew texts, we will not read the words in brackets as they are usually a link to the place where the quote is located.

ויהי " , וזה לשונו (א"ו ובהסולם אות קנ"דף צ , 'בראשית ג) ק "אומר הזה , "ויהי ערב ויהי בוקר" , על פסוק ..א"שהוא ז , נמשך מצד האור , ויהי בוקר . דהיינו המלכות , נמשך מצד החושך , שאומר הכתוב , ערב אל כן אחר שהכתוב . שמשניהם יוצא אור היום , נ"יורה על יחוד זו"ויהי ערב ויהי בוקר "כיון ש , שואל לדעת שאין יום בלי , ומשיב" . ויהי ערב ויהי בוקר "מהו הטעם שבכל יום ויום כתוב , 'הודיע זה ביום א כדי , על כן חוזר הכתוב להודיענו זה בכל יום ויום . ולא יבוא להתפרד זה מזה , ואין לילה בלי יום , לילה , וכן לא יארע חושך הלילה . שיהיה אור היום בלי הקדם חושך הלילה , להורות שאי אפשר שיארע פעם , עד כאן לשונו , "כי לא יתפרדו זה מזה לעולם , שלא יביא אחריו אור היום .
This is a very big paragraph, very, very important. Essentially important.

ל פסוק

About verse (Torah)

"ויהי ערב ויהי בוקר"

"And there was evening and there was morning"

As you obviously know, in the Torah it is written: "And there was evening, and there was morning: day one" (in translations into other languages, this usually stands for "the first day," that is, with a serial number, this is wrong. Meanwhile the rest of the days are referenced in Torah in a different way: there the Torah gives ordinal numbers). And on the second day, when the work of the Creator on creation was completed, the same words stand, "ויהי ערב ויהי בוקר" - "and it was evening, and there was morning." And so - on all six days of the week.

ק"אומר הזה

Holy Zohar says

It is interesting that in all the works, in all books and in all comments only the book of the Zohar has the predicate "holy": the Holy Zohar. While the other books, as a rule, do not.

וזה לשונו

And here is his language

If we translate this literally. It means, "these are the words that stand there in the Zohar". See? He begins his article (the book Shlavey hasulam consists of articles) by quoting the Zohar from the Torah portion of the same name. Sometimes it happens from another section, but, as a rule, from the corresponding part of the Zohar. Therefore, we will see that the study of Shlavey hasulam will help us — wonderfully, miraculously, help us — in the sensation and understanding of the Zohar itself.

And the Zohar will generate in us the understanding and sensation of Shlavey hasulam. The same goes for Ets Chaim (the Tree of Life). Ari also constantly refers to the Zohar. All three texts generate each other, as well as the three parts of the soul. If you work on your Nefesh, you correct the lowest part of the soul, then this work affects all other parts. And if you work mainly on the Ruach, on the spirit, then at the same time you work on the other parts of the soul. And the same thing happens when you work on Neshama: it produces both a private and a general correction. For - do not forget! - there is a very important principle: everything

that exists has two aspects in itself: the general and the private. We will come to this and will encounter this concept many more times.

ויהי ערב"

And it was evening.

שאומר הכתוב

What the scripture says

That is, it is written in the Zohar that the “evening” aspect referred to in Scripture

נמשך מצד החושך

Stretched from the darkness

דהיינו המלכות

That is, Malchut.

As you know (and if not, you will still learn), at some point in the creation of worlds there was a phenomenon called tsimtzum (restriction, reduction). So, the top nine Sefirot (everything consists of ten Sefirot) can receive, these are the properties of the Creator, and the tenth, Malchut (“kingdom”), cannot. That is, she can receive in her nine private Sefirot, but in the tenth she cannot. And so it will be until the final correction, and then the light of the Liberator, the Messiah comes, and then a tenth part of Malchut herself, the creation itself, will be illuminated, and everything will come in phases to the point that everything will be lit, all ten Sefirot of the entire creation. And all will end with the fact that death will cease to exist. That was the plan of the Creator in relation to his creation.

ויהי בקר

And there was morning

נמשך מצד האור

Attracted from the light

א"שהוא ז

That this is ZA,

"Little face" is what it is called. Small - unlike chochma: there is some wisdom in it. This refers to the light of wisdom, the light of chochma. A lot of chassadim, the light of mercy. Malchut and ZA are two elements: Malchut is female, and ZA is male. The two lower elements of the control system of the universe, two partzuf. Partzuf is a spiritual aspect, a spiritual unity. From them all control comes to our world: six sefirot of ZA and one of Malchut. Only seven. This you can learn in the Zohar. Because in the Zohar I try to give the most concise and at the same time understandable, simple explanation.

ל כן כתוב בהם

Therefore, in them it is written

יום אחד

Day one

להורות

To teach us

הערב ובוקר הם כגוף אחד

Here he reveals a grand aspect to us

That evening and morning are like one body.

That is, together they make one, are in unity

ושניהם עושים את היום

And both of them do (make) a day.

This is a tremendous revelation for our spiritual work! We will slowly start to feel it. For in spiritual work, we all feel the same thing: both falling and rising. Already here, in the first lines, we see two forces: day and night. Dark and light. And both are structurally necessary. Both make up the day. Let's slowly continue.

יהודה אמר'ר

Rabbi Yehuda said

There are 10 eminent sages who made up one structure - the disciples of Shimon Bar Yohai, the author of the Zohar. Moreover, all ten of them together represented all the forces of the universe, as it were, which are given within a person, within all people in the world. They complemented each other, although Shimon Bar Yokhai had all the power. Of course, each

had all ten Sefirot within themselves, just like we do — each of us has his own ten sefirot, but each of them had some specific inclination, the strength of some specific sefirah. Having all ten, at the same time was under the auspices of his own quality of soul. One was the level of Gevurah, the other was the level of Chesed, and so on and so forth. So, Rabbi Judah said:

ט"מ

What is why?

שואל

And he asks

We must get used to the language of the Zohar. Gradually. It's a very short, very concise language. The more you study the Kabbalah, the spiritual, the less you will speak unnecessary and empty words. So far, at the beginning we also say a lot of words. You will hear something, and it will sink into you and give you some kind of correction, a reason for correction ... But gradually we will only study the text and give little explanation in such a way so as not to be distracted and not to fall down and drag down... Not to drag down this light, spiritual, eternal, into our egoistic head. Otherwise it will not work, we cannot then comprehend the spiritual. Spiritual comprehension is when you rise above yourself. How can you rise above yourself? This is called emuna le-mala mi-a-daat, "faith above knowledge." That is, not just faith. Faith is simple, fundamentalist, we will say - it is below knowledge, And you make an effort to study the Torah and what you hear, and at the same time you go above knowledge. And thus able to rise to the spiritual. So Rabi Yehuda said: what is the matter? How to explain it? Why? And asks:

ויהי ערב ויהי בקר"כיון ש

Since the verse "and it was evening, and it was morning"

ן"יורה ל יחוד זו

Teaches about the unity of zon.

Zon are the two elements of the control system of the universe, ZA and Nukvah. The Nukvah is the female element. At the same time as malchut, only when it does not have ten Sefirot. When she is still attached to ZA, to the male part.

שמשניהם יוצא אור היום

What comes out of both the light of day

Not that we believe that darkness is bad, but light is good. And both are functional, both are needed. And the darkness is like a threshold, the beginning of the radiance of the day. There can be no light without darkness. Both are structurally necessary.

'אל כן אחר שהכתוב הודיע זה ביום א
Therefore, after the Scripture reports this on the first day,

מהו הטעם
For what reason

שבכל יום ויום כתוב
Every day it is written

"ויהי ערב ויהי בקר".
"And it was evening and it was morning"?

Isn't it enough to say about the first day, for example? While we all know: there is such a principle that in the Torah not a single word is written in excess. Not for the sake of being well written or any other reason... Torah is the names of the Creator.

ומשיב

And he answered

(Rabbi Yehuda himself also answers. He has a rhetorical question. He asks it himself and gives the answer himself.)

לדעת שאין יום בלי לילה
To let us know that there is no day without night,

A great discovery, if we apply it in our spiritual work!

ואין לילה בלי יום
And there is no night without day

ולא יבוא להתפרד זה מזה
And will never come to the point that they can separate from each other.

The instruction he gives to us are huge ...! So that we in our soul do not separate night and day from each other. When I have darkness, I must know in myself: it means that I must now sit in darkness. It means that now it is good for me to study and work on myself in a state of darkness. This is what we will study. Or when I am fine... When I feel like a King, it means that at this time I am given a state like that. So I can learn on the rise. But that both of them are structurally important and structurally related to each other, they cannot be separated. Therefore, when I am in a state of fall, then this fall may be a structural fall. A great fall in

order to raise me to a higher level. And if at this moment I know that it should also be so, that of them - day and night, darkness and light - are connected with each other, and thus I will not run away from my tough conditions, from the state of darkness. I will not run away from such a state of my own, for example, into drunkenness ... Or into some kind of excessive sex. Just to get away from it ... To drugs ... Whatever it is: TV ... What difference does it make?

ל כן חוזר הכתוב להודיענו

Therefore, the Scripture returns to tell us

"Scripture" -means, the Torah. Therefore, he says, and again and again the Scripture returns to inform us

זה בכל יום ויום

It's everyday

Every day is put as "and there was evening, and there was morning." To make it clear to us that day and night are never separated from each other.

כדי להורות

To give a teaching

שאי אפשר

Which is impossible

שיארע פעם

To happen at least once

שיהיה אור היום

בלי הקדם

So will be the light of day, without before that, before it was not, so that it does not precede

חושך הלילה.

Dark night

Can you see what he is telling us? That at the very beginning, in the very first verse, the Torah teaches us that there can be no light of the day without it being preceded by the darkness of the night. And we will also talk about applying this great revelation in our daily spiritual work.

וכן לא יארע חושך הלילה,

And so cannot come the darkness of the night,

לא יביא אחריו אור היו

So that after would come the light of day.

That is, one always follows the other. Therefore, in your spiritual work, you should know that if you now have a state of falling - while you did not cause this fall of your own - it could be a structural fall. By all indications, you try to live by the highest standards, by the spiritual standards, not to violate, not to sin (for sin is receiving egoistically, and nothing more). If you live, do good deeds and do not sin and, nevertheless, come to a fall, you must believe above the knowledge that this fall is yours - the beginning of a new ascent.

And then you will be developing, moving forward, regardless the state that you are in. "In the darkness? Well, then, I will work in the darkness. " And you know that after darkness the day will come, that is, the state of recovery. And when you have a rise, then you will not waste your strength on that day at the moment of your ascent. You will not be distracted by all sorts of unimportant things that are not aimed at achieving the goal of creation in relation to you yourself. And you will see your rise as the beginning of a new round of work, in order to rise again to a higher level of your spiritual development and come closer to your goal of creation and merging with the Creator. And it gives life. There is no fall without rising. And there is no rise without falling.

The fact is that we are not studying religion or science. Which is something that cannot be separated. This is not science and not religion, but something integral. And in our world it is divided. The true reality became divided into two - due to a misunderstanding. First, the true reality was divided on the right, they tore off the true reality from the heart (the heart's inclination of the person) and made religion from it. And then on the other side of the medal they tore it off with their minds and made science out of it. And we see this now in the world. There is a movement in Kabbalah - they are trying to make a science out of it. It is the way of the left side: they try with their mind, they try to make the mind prevail over the heart, over the feeling. Meanwhile the religion is trying to make feelings prevail over reason. Somehow both are peripheral phenomena, but not the actual reality. Reality is when you have shalom in you: wholeness and peace between the head and the heart. When neither of them wants to rule over the other. This is what we come to in kabbalah.

The last phrases in this paragraph:

"כי לא יתפרדו זה מזה לעולם",

For they never separate from each other.

It means in the control system itself. If we divide them in ourselves, then we separate ourselves from the source of life. And, as a consequence of this, we remain separated and feel ourselves detached from the source of life, which we call the Creator.

כאן לשונו

Until now -its (Zohar's) words.

As is customary in kabbalah, we do not name the author. Now the source for us is Shlavery hasulam. Therefore, we will say that Shlavery hasulam quoted the words from Scripture "and

it was evening and it was morning" and told us how the Zohar explains it - that between day and night, light and darkness there is indissoluble unity.

And then he will build his article, as he wants - to lead us. And our whole task is to follow it. So that we follow him, even if it is contrary to our mind. Sometimes he can lead us somewhere, and you will think: why do I need this? And so on ... And this is reasonable ... He will lead you faster to the goal - presuming you choose to follow him. He was a great kabbalist, the last of the greats. After him, we all are ... We can only ...

We have been given the Zohar and these two other works, thanks to which (both by our work and study) we can rise from the bottom to the top. These were kabbalists who could bring to us, as it were, heavenly manna from top to bottom. And now it is not even required. Now we do not need any great sages. They are no longer necessary. Because the Zohar our sage. Zohar gives us all that we need. Accompanied by two other works that we study. And my task is simple. Just give you what is given to me. What I have to convey, I convey to you. Just a system. But I never get into the personal problems of a person. Because I can simply interfere with them. Therefore, we have a purely individual system, which I received from Ari and Zohar. You can, of course, create a kind of a group where you will study. But you have to be very careful with this as it is necessary to give everyone an opportunity to express themselves. To give everyone the opportunity to develop according to their own path, that is, according to their soul, according to the inclinations of their souls. But there is a general method, and I am giving you only the most general method. And the development itself, the requests for the Highest - all the spiritual work, it is all your responsibility. You ask yourself and ask only from one, uniform creative force. And not from the other - neither a person, nor anyone ... And when you study kabbalah, you will understand that there is no one, no one will give you any advice on your inner work. Gradually, you will stumble upon more and more, you will feel that you are farther and farther from the Creator - according to your own feelings ... And at this time you are approaching Him. Gradually we will come to this ...

Lesson 2

Shlavey asulam gave us a pasuk, which is, a verse, from the Zohar, and is now considering it in relation to spiritual work.

ויש להבין את הנ"ל על דרך העבודה, מה פירושו אור ומהו פירוש חושך. ומדוע אי אפשר להיות יום רק משניהם ביחד, היינו מאור וחושך יוצא לנו יום אחד, היינו משניהם נבנה יום אחד. משמע מכאן, שהיום מתחיל משהתחיל להיות חושך, אז כבר מתחיל סדר הולדת יום אחד. ויש להבין, איך שייך לומר הלשון יום על חושך, כי משהתחיל החושך כבר אני יכול להתחיל למנות את זמן של היום.

And it is necessary to understand the above (1) along the path of work (2), what is meant by the light and what is meant by darkness. And why is it impossible to have a day only out of two together, that is, (3) out of light and out darkness comes out for us one day, that is, from both one day is built. Hence it turns out that the day begins from the moment when darkness begins to be, then the order of the birth of one day already begins (4). And it is necessary to understand how one can use the word (5) "day" about darkness, because when darkness began, then I can already begin to count the time of day (6).

(1) hanal ל"הנ - the foregoing, את this is a part of a word indicating the accusative case.

(2) Regarding spiritual work, that is, the entire Shlavey asulam aims to clarify the Torah through the Zohar in the context of spiritual work, what it gives us in spiritual work.

(3) haynu היינו - that is,

(4) This is a great realization, the great things that Shlavey asulam tells us here: that both are structurally necessary, darkness and day. And they both make up the day. Not both make up the night, but both make up the day. And he will explain further gradually how it is, how to handle it and what it gives us.

(5) Laschon לשון - language. In this case, the "word".

(6) Similarly, in the Jewish calendar ... The Jewish calendar is not a national, cultural phenomenon or tradition. Then, of course, they made up traditions, rituals and everything ... But! The Jewish calendar is the calendar of the universe, the universe. And all the Jewish laws are not national Jewish laws, but laws of the Universe. Of course, they turned into rituals and traditions for the people as well. But the essence of them, their root is the laws of the universe, which are applicable to everyone and for everyone. To whom is this "for everyone"? Why is it given only to the Jews? The Jews are the inner part of the universe. And if someone is not a Jew, it means that his outer shell, the outer man is not a

Jew. And every inner person of any person (no matter what nationality he is: Papuan, American or Spaniard) is the one to which the Torah refers to. And the inner man of any nation adequately responds to the laws of the universe, that is, to the laws by which the inner man obeys.

He explains so well, so clearly, that practically no explanation is required. When clarification is needed, I will feel that it is needed. When it is not needed, then why should we interfere with his thoughts? We should always listen attentively, listen attentively to where the Khabbalist leads us, and not try to understand it with our own earthly logic. Wherever he leads us, he leads us in such a way as to give us the shortest, most effective path to our completion and perfection. Therefore, it is recommended to follow his path. He has already come to his completion. He shows us from the other side: "Swim like that." So that you don't get into the whirlpool or something worse. We can trust him. Why? Because he had already swum this stormy river, but we have not yet.

הנה ידוע, כי לאחר הצמצומים והסתלקות האור, שהיה בעולמות העליונים, ואחר צמצום ב', ואחר השבירה, יצאה מערכת הקליפות, עד שמקום בי"ע נתחלקה לשתי בחינות, היינו מחציה ולמעלה היתה בי"ע דקדושה, ומחציה ולמטה נעשה מקום של מדור הקבע של הקליפות, כמבואר בתע"ס (חלק ט"ז, דף א' תתקל"ח אות פ"ח).

I will now try to translate this and explain it as far as possible, explain. Because it requires some preliminary preparation to know a little bit about what happened during the process of creation of the worlds. And since I do not know what the level of my listener is, as it's a person who recently began to study with us, thus, I'll tell you something that, in general, may or may not be sufficient... You can research it further after. But, in any case, it will be enough just to feel something. And if it is not clear, that's okay too. You just need to accept what I'm trying to explain to you. I'm trying to explain, not for your head, but for you to feel something. And gradually we will return to this in another place.

It's okay for questions to arise. On the contrary, in regards to questions that you have — if you try to find answers to them, but not so "at any cost" that your head makes you look for answers — these questions will become your precious baggage, your Kelim, receivers of the light. Because the light enters into the lack, into desire. Therefore, don't worry if you have any questions. Leave them as they are. They will call to you in some way to get answers. They will be like a shortage, because a question is a shortage, and the answer is light. And the light will gradually penetrate into them. And thus, gradually the answer will ripen from you. And then it will be like an explosion within you! And not when your teacher tells you and breaks you. The whole point of your work is that you make an effort, make an effort so that you want it: to feel and understand! And if you understood or did not understand - this is a secondary. Everything will come! The main thing is the attitude, the intention that what you are learning now will be given to you by the light along with the correction, followed by filling and perfection.

So, to translate it:

So, it is known that since after the contractions and the expulsion of light, which were in the upper worlds, and after the Second Contraction, and after the Break, the system of non-pure forces (7) came out, up until the place of BYA (8) became divided into two aspects, that is, from one half and above was BYA holy (9) and from the other half and below became the permanent location (10) of klipot, as was explained in TES (11).

(7) קליפות klipot - we translate this word as "un clean powers" into any other languages, except for the holy language. But, in principle, the system of Klipot is similar to an apple peel or a husk that covers the fruit. Or, you can say, that it is like the shell inside of which the fetus is located. We call this, as it were, un clean power, because the "forces of evil" sounds very dirty. While the husk is actually structurally required: as it protects the fetus. Fruit is holiness, light. And the rind (or husk) protects it. That is, they are both needed and always walk in parallel with each other. We call this "un clean power", not as one word "unclean", but as two words "un clean". The clean part is the one which is inside, that has light and does not require correction. And that which we do not yet comprehend, the first appears to us as klipah, as a husk. Meanwhile that which we do not yet comprehend, is presented as a husk to us at first, then it is removed, and the light remains. And when we say in one word, "unclean" power, then it is satan - the power that opposes the power of holiness. Of course, the power of holiness does not disappear anywhere, but only for as long as a person does not have the strength to sanctify it.

(8) ע"ב - BIA - abbreviation: three worlds: Bryah, Yetzirah, Assiyah

(9) ע ושה"ב BYA de kdusha - BYA of holiness. - the article "ד" de, indicating the genitive case, in the Aramaic language.

(10) מדור Mador - compartment, department, הקבע hakeva - permanent. של shel is also a preposition of the genitive case, in Hebrew.

(11) טע TES - Talmud Eser as Sefirot, Teaching of the ten sefirot by Baal hasulam, Yehuda Ashlag. TES partially explains Etz Chaim, but not in the way we study it in our lessons: consistently and without missing anything. For in TES (which the great Yehuda Ashlag gave to us), he chose those fragments that were most suitable for what he wanted to convey to us. Of course, Etz Chaim cannot be replaced with anything. There is nothing higher and nothing leads to faster correction than Etz Chaim.

Now I will try to tell a little more - the most necessary of what we have read. All this we will learn thoroughly in Etz Chaim. I, in general, have already translated this paragraph, but I want to look at it a little more.

So, at first there was the light of Ein Sof, of Infinity. It alone filled everything, all of the reality. And there was no place for the imperfection, but everything was filled with the one, simple, indivisible light of Infinity. And then it rose in the desire of Ein Sof to create the creation, for certain reasons (we will study this in Etz Chaim). And then He reduced Himself in the central point of the universe, which is our lowest world. The whole universe is, as it were, the shell of the bulb. And that which is more external is higher. And that which is more internal is lower - in relation to the light. And the

light departed from this “bulb”, from this hollow central circular space. We say “round” because round is the most perfect shape. Like, for example, waves that ripple when you throw a stone into the water or when an underwater earthquake occurs, concentric circles diverge. So, the most perfect figure is a circle or, we can say, a sphere, or a ball. For everything in them is equally removed from the central point. And in the same manner the light of Infinity was reduced and went away, as it were, protruded from this central point, the central place of the future creation. And this is called tsimtzum, the reduction of light. And then it entered this empty space again through the top point. But it entered in a different way from the way it entered in before: not from all sides of this empty space, but only from the above. And he entered in a form of kav - a straight line, a very thin stream of light - so that the creation could stand it. And then it began to descend into this hollow space, creating a round light (we will learn this), and at the same time, penetrating farther and farther, closer to the center, to the central point. And all this was called the creation, coarsening of the light and the worlds. As he says, these contractions,

שהיה בעולמות העליונים,
That were in the upper worlds,

ו' ואחר צמצום ב'
And after the tzimtzum beth,

Second Contraction...

The first contraction happened on malchut. Through 9 coarsenings of the light, it was more and more coarse, passed into 9 sefirot. And on the tenth, in the center point, it did not pass - because of a Contraction. Otherwise, there would be no talk of creation if the creation did not receive its own place where the light could penetrate. After all, before the creation everything was filled with the light. And if the creation is then cleansed, becomes transparent, it will become similar to the light in properties. And, of course, the whole point is that this central point in this hollow space, in the end, of course, shine and become like the light of Ein Sof. And then death will cease to exist. In the meantime, for 6000 years, this central point should be likened to the nine top coarsenings, the nine top sefirot. And this will be a sufficient and complete correction of malchut (“malchut,” literally, “the kingdom”). That is, it will be similar in its properties to these nine common coarsenings of a hollow space called the sefirot. And this coarse light of nine varieties, nine tastes, will penetrate it and its nine compartments / compartments, from keter to yesod, will be corrected, manifest and will be able to receive the light. Meanwhile the tenth, malchut de malchut, cannot receive the light until the arrival of the Liberator, the Mashiyah (in the holy language). And then it will become the light, the great light of the Mashiyah. It will be the light of Keter which will be able to pierce it, and then this black cloud will turn into light, and death will cease to exist. That was the plan of the Creator. And nothing can stop it.

So we are given only two options, either to voluntarily go this way: choose the good, choose the path of the Torah, choose the path of this single Instruction, or remain outside of it, live by the dictates of our egoism, the evil origin. Obey it, be it's slave. And all the same, in the end, under the duress of suffering, torment keep returning to this world, again and again, in new incarnations, to nevertheless follow the path given to us by the Creator.

He talks about what happened after the Second Contraction. But first, the light penetrated to the place where there were three more coarsening of the direct light which is called the world of Adam Kadmon. The first coarsening, galgala, is called keter. Then the second coarsening occurred: chochma, or AB (by force, as expressed in gematria with the name of the Creator, which is situated in it). Then there was another coarsening called SAG, or binah. We will learn all of this in detail ...

Afterwards Binah entered into the bottom of this penetration of light. For firstly, the light penetrated to the place called tabur. Literally, "navel." That is, the place where we have, as it were, the middle. The same thing happened in the universe, the light could reach somewhere in the middle, but below it could not. Kabbalah uses the names of human parts and organs as its terms, both lower and upper, according to the principle of Torah, the principle of Kabbalah, from the principle of ARI and the Zohar: "through my flesh I will see the Divine" and not through ur head as people believe in our world.

So, firstly, for the first time the light reached the tabur. As we recently said, the light passed to the place of nine sefirot / nine roughenings, while into the tenth, the place under the tabur, this light of wisdom/chochma, could not penetrate. And it was called Tzimtzum Aleph, First Contracton.

But the whole point of creation was that the light would nevertheless pass completely into all of creation and reach the point of our world. Therefore the Second Contraction occurred, during which light penetrated under the tabur. But we will not talk about it now, because in this part of the lesson we are not studying the very subject of kabbalah, the structure of the worlds, but consider only the principles of spiritual work that excite and correct only a department, or a compartment, of our soul - nefesh. Meanwhile the structure of the worlds: partzufim, sefirot, etc., is aimed at working on neshama, the highest part of the soul. But still, we will say that

' ואחר צמצום ב

And after the Second Contraction

The light was able to pass not only to the tabur, but half way from the tabur to the point of our world,

ואחר השבירה,

And after splitting ...

Then it was required for it to shatter. Why? The whole point was that the light, of course, passed to the point of our world, so that everything would be illuminated with time, as there would already be the power to receive this light. And the place from the navel to the point of our world is also divided in half. This dividing line is called parsa, and now the light could already pass the dividing line.

That is, this is the further development that followed after the First Contraction: when the light could reach only the navel, i.e. Extend only to nine sefirot, and now the light could partially go from the navel to half the distance between the navel of the whole universe and the point of our world. If we consider the universe in the image of a person, then we can say that the head is a higher element, the body is lower as there is more coarsening in it and legs are the most coarse, let's say the lowest coarsening ...

And then the shvira occurred, the splitting of a part of the sefirot above the parsa and everything that was under the parsa. Light could pass over parsa, therefore there was light and sefirot, the coarsening of the light itself. Meanwhile underneath it there was no light, underneath it there already was something that we call: klipot, "un clean forces". This is where the sensation of light and darkness began. Above the parsa was the light, meanwhile under the parsa, where the light could not penetrate, gave darkness to the creation. So above parsa was the "clean power" and under the parsa was the "un clean" power. And all this was mixed together - in order to create Atzilut, the world of correction. So that in Atzilut and at every point, in every particle of the universe from the navel to the point of our world, both light and darkness are present. That is, from here we see what was light and what was darkness. And this was all mixed up. And the result of this was that in every element of the universe, including man, there is both light and darkness. And in the universe itself there is light and darkness, day and night. They emerged precisely from these transformations of light in the process of the formation of worlds. That's what shvira is.

And now he says:

ואחר השבירה

And after shattering

יצאה מערכת הקליפות,

Came out the system of the un pure forces

That is, from the tabur, the navel, to the parsa this "half", from the tabur to the point of our world, the system of clean worlds came out, and under it came the system of un clean worlds.

And we will see what he tells us further. Very short, simple, very generalized - and gradually it will give us the result. And if you in general, as part of crude plan, take a little bit of what I told you ... Try to take it now, through a bit of initial work. Take ... Try to understand, ask yourself: why? From what? It will come to you from within, of itself, in the process of your study, in your state. Look at what we learn... How, from what, what is happening - this is the divine logic, is not from our world. Cause and effect relationships ... This caused this, and that caused that...

This preceded that, which was before that, which was later ... These are the things.

Thus, he says that after the shattering came out the system of klipot, the system of un clean forces

ע, נתחלקה לשתי בחינות"עד שמקום ב'

So much so that the place of BEA

- that is, the place under this dividing line, parsa, where the light could penetrate. From it and to the point of our world, there are three worlds of byah, Bryah, Yetzirah and Assiyah, which, as it were, separated from the world of Atzilut, the upper part, from the navel to parsa

נתחלקה לשתי בחינות

Divided into two aspects.

That is, he also tells us that the byah itself, under parsa, was divided into two parts. Because there are 10 sefirot in everything. And the one that was already under parsa was also divided. It also has its ten sefirot. And the upper half of these ten sefirot is the light. In any case, wherever it is, the upper part of the ten sefirot, the upper half is the light, the light of holiness. As for the lower part - the light does not come there, it is not a clean side. Not (separately) clean side. And since the light does not come there, some kind of correction system is required in order for the light to somehow pass and go there in order to pick all the sparks of holiness from there and leave only what can no longer be corrected. And that which cannot be corrected will remain until the time, after 6000 years of corrections, the power of the Messiah comes — such power, such rays, we say, that can pull out and lighten the lowest desires that we are not able to fix. The stain will remain within us, but it will already be cleansed. And then death will cease to exist. We will talk about it later.

So, once again: he says that the place of byah itself, the place of the three worlds, Beria, Yetzirah, Assiya, from Parsa to the point of our world, was also divided into two parts. Because after separation, after tsimtsum beth, the Second Reduction, everything is divided in this way: the upper part refers to the light, and the lower part refers to the darkness. And it is necessary, to somehow (and the Zohar will teach us how), for the lower part, to receive the life force, the vital light as far as possible. And why not just bring this light down? Because then it will be a gain for its own sake, and now it is already completely forbidden to receive the light for its own sake, by the construction of the system of the universe, which was produced by the light of Ein Sof/Infinity, or the Creator.

היינו מחציה ולמעלה

That is, from half of it, and up

- It means that half of these ten, we will say, divisions from the worlds of BYA (Bryah, Yetzirah, Assiyah) and upwards. Half and up - it was BYA de Kdusha, it was three worlds: Bryah, Yetzira, and the Assiyah. That is where the light of holiness could pass.

ומחציה ולמטה

But from half of it, and down,

That is, from half of these ten Sefirot, from parsa to the point of our world.

Un clean forces require enormous light. They entice us to draw the light to them without anti-egoistic power, so that we get full fulfillment, to the point of our world. And it happens everywhere: we see it in the worlds, we find the same thing in ourselves, our own soul. For a person - he is like a whole miniature world, like a small universe in itself - he has the same properties as the whole universe.

As was explained in TES ס"כמבואר בתע

ומזה נמשך למטה בעוה"ז, כי האדם "ע"יר פרא אדם יולד", ואין לו שום חסרון לרוחניות. נמצא לפי זה, מאין בא לאדם הרגש וחסרון של רוחניות, עד שנגיד

שיש לו הרגשת החושך, שנקרא אצלו לילה, בזה שהוא מרגיש שהוא מרוחק מה'. כי אנו צריכים לדעת, כי בו בזמן שהוא מתחיל להרגיש שהוא מרוחק מהבורא, כבר מתחיל להאמין באפס מה ממציאות הבורא, אחרת איך אפשר לומר, שהוא מרוחק מדבר שאין מציאות בעולם. אלא שמוכרח לומר, שיש לו איזה הארה מרחוק, שמאיר לו, בשיעור שהוא ירגיש שהוא מרוחק מהבורא.

And now he again leads us down to nefesh, to the lowest part of the soul. He gave us a small charge in order for us to feel the upper a little bit, the source of it all. And now we are back to our subject. Our subject is Nefesh, the lowest division of the soul. Everything is very important, including Nefesh. And so he returns to his subject.

And from here (12) reached down to this world (13), For “man is born as a wild creature”, (14) and he has no lack of the spiritual. (15) Therefore, we find where the sensation and lack (16) of the spiritual comes to a person, so much so that, say, he has a sensation of darkness, (17) which he calls night, in that he feels that he is distant from Creator! For we must know that at that time, that he is beginning to feel that he is distant from the Creator, he is already beginning to believe, a little bit, in the existence of the Creator. Otherwise, how is it possible to say that he is separated from a thing that does not exist in the world? But it must be said that he has some kind of glow from afar, that he shines to such an extent that he feels that he is distant from the Creator.

(12) from the worlds of byah

(13) ז"עוה "Olam ha-ze" - abbreviation: olam = peace + ha-ze = this. The light stretched out, a thin trickle of light, which, as we remember, stretched from En Sof to this hollow space where the universe came. It is like a umbilical cord of a mother who feeds her child in her womb. Through the umbilical cord from the upper to the lower, from the mother to the child that is in her stomach, comes the food, the light. And in the same way, through a thin strip of light which is called kav, the “line”, there is a connection between Ein Sof, the Creator, and the creation - all the worlds that will be created in this empty space, and only in this way, only from the top down, and perhaps an individual comprehension of the Creator, individual contact with the Creator, and not through a round light that any other creature feels: inanimate nature, vegetative, animal, and a man who has not yet came to the sensation of his individual craving for the spiritual, for the one Creator. When he still does not feel that he is one, and the Creator is one. And when he still feels himself as part of a group, belonging to something, when he still has the spirit of the masses ... Then He also receives — like all other forms of nature — he simply receives the round light. For example, in the old pictures we see people with a nimbus around them, as it were, is a halo ... You can imagine that not only around the head, but around the whole person there are concentric circles that give him light. This is given to everyone. It is given to the stones, and given to the "mass" person. The “mass” person is at a level when a person feels that he belongs to the massees. And it is also given to him in the same way. But this is not the purpose of creation. The Creator specifically at the beginning of creation lowered the "umbilical cord" in order to "feed" the creation through it, in order to have connection with the creation only from the top down, and not from all sides. It is simply impossible to connect with one Creator from all sides. Somewhere something shines, but it is not in direct contact with the Creator.

(14) There is also an expression from the Torah. Let's conditionally say “wild creation.” ... The Torah is very difficult to translate. In principle, Ari said that after the wise men of the Talmud no one else knew any more, could not see the connection between the spiritual root and the phenomena of our world, and the same with the words of the Torah: what does this mean? This is why, very briefly, and sometimes never at all translate the verses of Torah themselves. This is why... I also do not advise

our pupils to do so... It is necessary, of course, to read the Torah a little, five books of Moses, just to know the general "story", but in no case should you try to comprehend something with your head and believe that this is something you can understand with your mind, because by this you will only put congestion before the passage of the light. It is absolutely impossible for anyone to understand any of this. We sometimes give a simple translation - a little translation, in a few words ... But in general - it is impossible, absolutely impossible to translate the verses of the Torah and believe that you understand something in them. No one understands this. Therefore, when sages bring us verses from the Torah, we listen, we pronounce this verse, but all attention is paid to what they tell us about it, what it means spiritually. This applies especially to the Psalms. Nobody, and I, too, am not able to understand anything in them without the wise men of the Zohar, Ari, Ashlag (after all, he takes everything from the Zohar and from the ARI), as the first wise men explained them to me, so keep it in mind.

Let's take, shir ha-shirim, the Song of Songs as an example - it is completely impossible to understand anything in it. Don't even try to understand anything. It is even forbidden to try to understand something there. Because you will inevitably begin to materialize it. And this is - God forbid, not allowed! You will only make yourself worse because you touched it. Because you will begin to materialize everything: "beloved", etc., "what is this?". And you start to symbolically see it all. There are no symbols in the Torah! Symbols ... If a person still sees a symbol in it - this means that he still does not feel anything. Something spins in your head, but you still cannot comprehend it. And when you already feel it with your whole being, then it will cease to be a symbol. No symbols! All the symbolic understanding of the Torah and, in general, of the spiritual is a conversation about the spiritual, and not the spiritual itself.

(15) By nature, man has no lack in the spiritual.

(16) חסרון Hisaron - lack, shortage.

(17) Listen carefully! This is a very important point: **"So much so that he has a feeling of darkness ..."** From where? A person does not naturally have any shortage in the spiritual. How does this "savage" suddenly get a feeling of darkness? "Savage" is a person who wants to receive only for his own sake, there is no other definition of what a savage is. Have this in mind! And there is a special person - the one who already gets a feeling of darkness. We can say that this is the beginning of the formation of man. In the meantime, he has no shortage of the spiritual - this is a savage. So he explains to us. So much so that he has a sense of darkness

נקרא אצלו לילה

Which he calls night

בזה שהוא מרגיש

In that he feels

Look how he tells this to us, what verbs he uses. He is not talking about "reasoning", "thoughts", "understanding". He talks about sensations. In what he feels

'. שהוא מרוחק מה

That he is distant from the Creator!

That is, a person begins to feel that he is distant from the Creator. How can this savage, who only wants everything for himself have this feeling? Look carefully the last word that he said: mi-hashem. Mi is a preposition "from", and then there is a letter hey and an apostrophe - this is an abbreviation of the Name of the Creator. We pronounce it as hashem - the Name. "ha" is a definite article, like "the" in English, hashem is a name, but with a definite article. This refers to one of the names of the Creator. We speak in such a way as not to utter it in vain.

Then, gradually, we will begin to define it all, to distinguish between when and how to say - all the time we will not speak only the Creator or God - this is just for a start. Then we will distinguish all of His manifestations. Of course, His manifestations are in relation to us, because in Himself He does not change, and there is no difference in Him. And from our position, depending on our correction, our condition, etc., we can see Him in such a Name, and in such, and in such ... - in relation to us. On ... How to say? .. In the structure of the universe, but in our soul.

כי אנו צריכים לדעת,

For we must know

כי בו בזמן

That at the time

הוא מתחיל להרגיש

That he is starting to feel

שהוא מרוחק מהבורא,

That he is distant from the Creator,

Here, indeed, the word Creator is used: הבורא ha-bora, from the word "bria". But it's even better say the Creator ... Listen to this carefully!

כבר מתחיל להאמין

He is already starting to believe

באפס מה

A little bit,

ממציאות הבורא

Into the existence of the Creator

Look at what he is telling us! It's not when a person is delighted, euphoric that he begins to believe, but on the contrary, when he finds himself in the dark when he lacks spiritual things, this already means that he begins to slightly believe in the existence of the Creator.

אחרת איך אפשר לומר,

Otherwise how is it possible to say

שהוא מרוחק מדבר

That he is separated from the thing

שאינו מציאות בעולם.

Which does not exist in the world?

Do you understand? If a person feels that he is distant from something, than he is in the dark, he already lacks something, then this means that he already has some kind of faith in the existence of the Creator. Even if it's little, but if it did not exist, in general, how could it be said that it is distant from what does not exist in this world? That is, he feels that he is distant from some source.

אלא מוכרח לומר

But we need to say,

שיש לו איזה הארה מרחוק,

That he has some kind of glow from afar,

I add this from myself. At this point man is not the same as he was before, when he was completely, from all sides, surrounded by this round light, these halos, as we say - like any animal that ate well. Or like a tree: it receives light, water, and also feels great: it's receiving its dues.

The same applies to a religious person. He feels that the Creator just gives him everything, just like a child. And he is also called God's creature. Such people are God's children. They receive from Him, and they want nothing more. They get the light, absolutely! But they receive a round light, they have not yet come to the point that they have a need for spiritual things. No religious person has any need for spiritual! He simply "makes a deal" with a Higher Power: I will give it to You, and You will give it to me. He wants to have children, family, and for everyone to be healthy, etc. Or to have a great afterlife after death, if he has nothing here, then let it be after, in the other world, and there he will already be "sitting in the front row."

There is also another: darkness emerges in a person. And Shlavye asulam tells us, that this means that something already shines somewhere from afar to him ... That is, we see that this darkness already belongs to the light. Does it not? This darkness that he feels means that he is already on his way to the sensation of light. He is already illuminated, by this certain light coming down from the above - like an umbilical cord, as we said. But while he felt them, as it were, from afar. From afar - because it has not yet entered his Kelim. And this is already called that he was compelled in the light of the Creator, and that there is already some kind of connection! This is already a sign that he has some faith in the existence of Ein Sof and the Creator. And now he already receives some kind of glow

from afar. Yet he feels like he is in the dark. And in the dark - means that he has not yet received this light within himself, he still does not have the strength to receive light,

שמאיר לו,

That shines to him

בשיעור שהוא ירגיש

To the extent that he senses

שהוא מרוחק מהבורא.

That he is distant from the Creator.

This is also a glow, also a constructive, constructive state, when a person is, as it were, in the dark, when he feels that the light shines to him somewhere from afar. The main thing is not to escape at this time from the battlefield. Do not try at this time (I add this already) to look for any entertainment - whatever it is: drinks, cigarettes - anything, just to get out of it, somehow, because, in this way, you run away from his own salvation.

See? He says that such a state is an integral part of the day, because day and night together make up the day - according to the laws of the universe. You see, I do not speak according to the "laws of the Jews" because there is no such thing. There are laws of the universe, they were given to the people of Israel, so that they follow these laws, eternal and perfect laws, attract the light of these laws from Ein Sof through all the worlds into our world and pass it on to all other nations of the world. And then all together, all of humanity will be able to rise from the darkness of their base desires. For it was not in the plan of the Creator that a man feeds off his base desires.

At this point we will stop.

It would be good, if you could additionally study extra. After all, we are studying practical Kabbalah. Read the materials that are displayed on our website. And the second part of our lesson will gradually give you the structure of the universe. There, I will try to devote more time and space to Kabbalistic explanations of the structure of the universe, worlds, partzufim, sefirot, souls, etc.

LESSON 3

נמצא לפי הנ"ל, שתיכף שמתחיל החושך, היינו להרגיש מציאות חושך, תיכף מתחיל האור להאיר באפס מה. ושיעור הארת היום ניכר רק מבחינת השלילה. זאת אומרת, שמרגיש חסרון, שאין לו אור ה', שיאיר לו בבחינת החיוב. אלא שהאור מאיר לו בבחינת חסרון, שעכשיו הוא מתחיל להרגיש, שחסר לו אור ה' הנקרא יום.

We find in connection with what has been said above that as soon as darkness begins, that is, the sensation of the existence of darkness, the light immediately begins to shine a little bit. And the measure of the glow of the day is recognized only from its negation (1). That is, that (the person) feels the lack, that he does not have the light of the Creator (2), so that he shines to him with necessity (3). But that the light shines upon him in the aspect of lack, and now he begins to feel that he lacks the light of the Creator, which is called the day.

(1) **The measure of the glow of the day is only recognized from its negation** - since there is no light yet, there is only darkness. And the light, as it were, shines only from afar. And, as it were, it shines with it's denial. It is if it does not exist, but he admits that he does, that it only shines from the aspect of darkness.

(2) See: "The Creator" is written here as ה' "hashem", as only the letter "hey" with an apostrophe. This abbreviation means Hashem, the Name of the Creator.

(3) **With necessity**, this means that there is light, and it should shine in reality, and here the light shines to a person out of his denial, that is, from his shortage.

What does Shlavey asulam want to tell us? That when a person in his spiritual work comes to feel a lack of light in himself, this is already the beginning of the glow of the light of the Creator. However it comes with the denial of this light, because for him it does not yet exist. But he already knows, which means that in relation to the light itself, he recognizes the existence of the light of the Creator, although he does not see it.

מה שאם כן מי שלא מאיר לו אור היום, הוא לא יודע בכלל, אם יש מציאות כזאת, שהאדם צריך להרגיש חסרון של אור ה', הנקרא יום. ונגיד באדם אחד, היינו בגוף אחד, יש לפעמים שהוא מרגיש בחינת חושך, היינו שהוא נמצא מרוחק מה', ומשתוקק להתקרב לה', ומרגיש יסורים, בזה שהוא מרוחק מה'.

I try to translate everything literally, so the sentences may not be written/structured beautifully. But it is important for us to precisely feel here the construction of the sentences of the holy language.

Which can not be said about the one to whom the light of the day does not shine, he does not know at all whether there is such a thing that a person should feel the lack of the light of the Creator, called the day (4). And we will talk about one person, that is, in one body (5), and sometimes there is such that he feels an aspect of darkness (6), that is, he is distant from hashem (7), and he passionately seeks to come closer to hashem, and thus experiences suffering, from the fact that he is distant from hashem (8).

(4) **He does not know at all** ... Man who does not work on himself, cannot even imagine that there is such a human existence in which he must feel a shortage in the light of the Creator, and that this shortage is constructive and necessary for his spiritual work.

(5) "In one body," because the whole Torah and the whole of Kabbalah, and everything that we read in the spiritual, concerns only one soul. Everything is directed to one soul, to the correction of one soul. If one soul corrects itself at least to a minimal extend, it will thereby make a huge contribution to the correction of all humanity. And not the other way around.

There is a common and particular. And when we say "common," we mean the people of the world, and how one is different from others, etc. And when we speak in the "private" aspect (everything has a particular and common), we mean that all these forces (desires and aspirations) are only in one person. Like all the characters in the Torah - all this power is in one person. Both male and female, both the righteous and the villains who are in the Torah - all are in one person. "In one body," that is, in one bundle of all desires.

(6) **and sometimes it is so** that שהוא (shehu) = that he; מרגיש בחינת ושר (margish bhinat Hosheh) = **feels an aspect of darkness**

(7) We will gradually move to those names that Shlavye asulam uses. In others, too (Etz Chaim) we will use the name given by the author himself. We do not always say the Creator. Here we say: ה' hashem. Try to adopt these new concepts too. ה' hashem, that is, "Name." And the author knows why he uses this name, and not another. Gradually, you will feel these differences.

(8) Feels suffering from separation from hashem. This is the only suffering that a person must experience. All the other sufferings are irrelevant, non-essential things.

והשאלה היא, מי גורם לו שידאג על רוחניותו. ולפעמים מרגיש חישך והוא רואה בעצמו, אליבא דאמת הוא יותר מוכשר מהשני, הן מבחינת הכשרון והן מבחינת היחס משפחה, מגיע לו יותר כבוד, ולמעשה הוא עומד הרבה מדרגות יותר תחתון מהשני, וזה כואב לו ביותר.

And the question is who invoked in him (who caused him) so that he begins to worry about the spiritual? And sometimes he feels darkness and suffering when he sees that the other (9) (person) succeeds in material things in his possessions (property) and in his soul, but he himself lacks both in terms of earnings and in respect of honor. And he sees in himself, in truth, he is more suitable than the other (10) both in relation to his suitability (11), and also in relation to his origin (12), and he is entitled to more honor (13), while in fact, he stands (14) in many steps lower than the other (15), and it hurts him the most (16).

(9) השני (hasha) other

(10) הוא יותר Hu eter = he is over; מוכשר muhshar = fit than another,

(11) From the word כשר kosher = his suitability

(12) היחס משפחה hiyyas mishpaha = the origin of it

(13) כבוד kavod = honor

(14) הוא ומד hu omed he stands (he is)

(15) מהשני (mihasheni) than another,

(16) **And it hurts him the most.** See? It hurts him more not so much because he lacks himself, but because he has something else - this is a big problem for him. Therefore, you should always look only at yourself, look only at your own shortcomings, and not project anything onto others, on anyone! Because it does not help. On the contrary, it removes a person from his striving for perfection. For when you think that you have everything, and when you have some disadvantages, and you work on them, and you don't compare your problems to others, you have a chance to improve. Your system becomes a closed system. There is, of course, some kind of "leak". But it is yours, you do not add other "leaks". You do not start to "leak" also because you connect your correction with someone else, but you work on correcting your "leak", wherever it may be. Then - it becomes a closed system, and in a closed system, you can work. In an open system, when you work on the spiritual together with people in groups, you begin to dissipate, you begin to show a child like attachment to one or the other ... to your teachers or anyone else and thus deviate. Your system becomes an open system which is constantly penetrated by other things that do not allow you to work on your system. Of course, all these influences from the outside - they are needed. And in fact everything that happens near me every day, also brings a correction. Only it is necessary to bring all this into your closed system, and not to open your system to external forces. This is what I have to add.

ואין לו אז שום שייכות לרוחניות, ואפילו הוא לא זוכר, שהיה פעם, שהוא בעצמו הסתכל על כל החברים, שלמד איתם בהשיבה, שבזמן שהיה רואה אותם, את היסורים שלהם על מה הם דואגים להגיע לידי שלימות בהחיים, היה נראה בעיניו כמו ילדים קטנים, שלא יכולים לעשות חשבון תכליתי, אלא כל מה שעניינם רואות, לזה הם משתוקקים, פעם הבינו עיקר החיים הוא כסף, ופעם הבינו עיקר החיים הוא לקבל עמדה של כבוד בין אנשים, וכדומה. ועכשיו הוא נמצא ממש בדברים שהיה צוחק מהם, ועתה הוא מרגיש שאין לו טעם בחיים, אלא שהוא יקבע את שלימות תקות ושלות החיים באותה הרמה, שהם קבעו, שזה נקרא מטרת החיים.

Shlavey assulam gives us the state of a person who already seems to be working on himself. But he doesn't have the sensation of falling, and he doesn't have the sensation of light, and he has no taste for work. And Shlavey asulam describes him as: he has the most pain caused by what another has. And so, Shlavey hasulam goes further to explain.

I translate very important things, and I try to read it very slowly, so that a student gradually learns the language during his studies. I also never learned the language, so - by reading it - I gained everything.

And then he has nothing to do with the spiritual, and even he doesn't remember what he once had, that he himself looked at all his comrades with whom he studied in a theological school (17), which at that time when he looked at them (18), at the suffering that they have, at what they are concerned about, to come to perfection (to the completion) of their life, and that it was clearly shown to them that they are like little children who cannot even make a marginal calculation (19), but instead they passionately desired all that their eyes saw. Sometimes they understood the meaning of their life (20), that it was money, and sometimes they understood the meaning of life in gaining the status of honor between people (21), and so on. And now he is in exactly the same state (in the same position) that were in (when) he laughed at them, and now he feels that he has no taste for life, but that hope and tranquility of life that he has established for himself as perfection (22) are on the same level that they established in themselves, this is called the goal of life.

(17) ישיבה Yeshiva - theological school / academy.

(18) "At the time when he looked at them" - Shlavey hasulam describes the state when a person had a rise in spiritual work, and he was striving for it.

(19) They looked in his eyes like little children who could not make the ultimate calculation of what they needed in life. They were concerned with different details, different problems, everyday problems. And then he laughed at them. And now he cannot even remember the moment when it was that he himself was immersed in something similar.

(20) עיקר החיים Ikar hahaim - meaning of life.

(21) עמדה של כבוד amada shel kavod - status of honor. בין אנשים Bain Anashim - between people = among people, among people.

(22) he established for himself as perfection - he sees as an ideal, the best that one can hope for and strive for

There is nothing to add to this, he describes this very well. When reading Shlavey assulam, one should keep in mind that imperceptibly he sometimes gives one or several paragraphs in which he throws us into the left line. Tells us about the states of falling in some aspect of spiritual work, about the state of research that a person has to do (his problems, doubts, falls, etc.). And then, he, as it were, gives us a recipe: how to get over to the right line, in which it is necessary to exercise faith / confidence in higher management, even with closed eyes and ears. And after that it leads us to the middle line: as a person, through the results of his work between the right and left lines comes to the middle line (to reality, to the desired one). Because it is through the middle line that he can rise to a higher level.

ה ריחם עליו, והאיר לו בחינת יום, שהיום הזה מתחיל מבחינת שלילה. "ומה הוא האמת. אלא שעתה הקב זאת אומרת, בזה שמתחיל להאיר בלב בחינת חושך, זה נקרא התחלת זריחת היום. ואז הוא מתחיל להתרקם בו כלים, שיוכשרו להאיר בהם היום בבחינת החיוב, שהוא אור ה', שמתחיל להרגיש את אהבת ה', ומתחיל להרגיש את התורה וטעם המצות.

Here, he gives us a certain, very important conclusion, that he wanted to tell us with all these examples. And Shlavey hasulam asks:

And where is the truth? But (in that) that now the Holy One, Blessed be He (23), had mercy on him (24), and illuminated him in the aspect of the day (25) that this day begins from the aspect of denial (26). This means that when the aspect of darkness begins to shine in his heart, this is called the beginning of the morning, dawn of the day. And then he begins embroidering (27) the Kelim in

him, so that they are suitable for the day (the light shines in them) with the necessity (28) that it is the light of hashem, that he begins to feel the love of hashem (29), and begins to taste the Torah and taste the Commandments.

(23) this name is also very important to use **ה"הקב**

Sometimes he uses hashem, and here he says **ה"הקב** haa kadosh baruch hu

Ha is the definite article of the word,

Kadosh is holy

Baruch - blessed

Hu - he.

That is, Holy, blessed is he. - HA Kadosh Baruch Hu. We must remember them well, so we do not translate these words every time. As by using these holy words, we will get additional tremendous power from the pronunciation and understanding of these words. Exactly what we need is a concept.

(24) "Had mercy on him," that is, in this state, that he feels so badly, feels that he can now do nothing, and so on. This means that now the Holy One, Blessed be He, has mercy on him - and it is very important in spiritual work.

(25) So they say: and lighted him in the aspect of the day. He often uses this word, **בחינה** Bhinah. We translate it as an "aspect", and we need to get used to it, even if it does not sound good in English.

(26) the aspect of denial is, as it were, "not a day," darkness. But in this darkness the light of the Creator is already manifesting - the beginning of the day. Similarly, in all the Jewish laws (that is, the laws of the universe, and not in the tradition of peoples and culture), the day begins with the evening. Similarly this is true in spiritual work.

(27) **להתרוקם** le-hitrokam is a reflexive form of the verb from the words "weave, embroidery." And when the day begins, it is then that this pattern begins to appear in it - that is, the process of creating Kelim. That is, at this moment the work on establishing the Kelim is performed in it. At this time, do not run away to other distractions, distractions, because without this it is impossible to further receive light. It is necessary to pass this moment, and then at this moment the Kelim arise and expand and deepen and build in it, so that the light will come to these Kelim when the day is in its dawn.

(28) "with necessity", that is, as it is. When there is light in it, then it can shine, and not through negation and darkness.

(29) We call the Creator as it is written in the text: **ה'** hashem - the Name, the Name of the Creator. Later we will learn that hashem is the name of malchut of the world of Atzilut.

על כן כתוב בהם, יום אחד, "ל, שדוקא מבין שניהם יוצא יום אחד, כמו שכתוב"ק הנ"מזה נבין דברי הזה להורות שהערב ובוקר הם כגוף אחד, ושניהם עושים את היום. וכמו כן שאמר ר' יהודה, שעל כן חוזר הכתוב להודיענו זה בכל יום ויום, כדי להורות, שאי אפשר שיארע פעם שיהיה אור בלי הקדם חושך הלילה, וכן לא יארע ל"חושך הלילה, שלא יביא אחריו אור היום, כי לא יתפרדו זה מזה לעולם. והיינו כן

א. 'לפי הכלל, שאין אור בלי כלי

ב. 'בכדי לעשות לי, גם כן צריכים אור, הנקרא יום

This is a very strong paragraph. We must work on it, repeat it and clarify it and try to feel it. It may seem like unimportant things, but everything must be worked through and be sure to try to put it all into practice. Daily! Try to put it into practice tomorrow, what you are reading today!

And from this we will understand the words of the holy Zohar, as stated above, that it is exactly between these two (31) comes out one day, as it is written (32) that is why it is written in them (in the Torah): "one day" (33) to teach (to give teaching) that evening and morning are like one body (34), and they both make up the day. (35) And just as Rabbi Yehuda (36) said, that is why the Scripture returns every day to tell us every day (37) to give us a teaching that it is impossible for anything at least once to have light without that there should be the darkness of the night before (38), and also the darkness of the night will not happen, lest He bring the light of the day after her (darkness is female in Hebrew). For they will never be separated from one another. And, that is, as mentioned above (39):

First, according to the principle (40), that there is no light without the Kli.

Second: to make the Kli also require the light, which is called the day (41).

(31) between these two - that is, between darkness and light

(32) as written - with these words a quotation is preceded. In that case, a quotation from Zohar follows these words.

(33) "one day," as it is written after the first day of Creation. Not the "first day", as often translated into other languages. One day!

(34) As one body, they are inseparable.

(35) evening and morning - they are like one body, and both of them make up the day. This is a great insight, if you comprehend it and apply it gradually and always, in any situation and not deviate from it. Although our inner, earthly mind and tells us the opposite.

There will be many more moments, maybe months, maybe years even while it lasts. And we must understand that it is structurally necessary. Without this, there is no uplifting, and there is no advancement, you cannot come to perfection. Who is perfect? Approaching perfection is the one that conquers its evil inclination. Therefore, this is all our work, and for this it is necessary to work with these two structural elements of the control system: Night and Day. And not try to deceive yourself and succumb to the whisperings of your evil root that says: "What are you doing? Be an ordinary person, you do not need this it all. Feeling unwell? - have fun, go to the cinema, turn on the TV, open a bottle of wine - and that's it! Everything is ok! Life goes by quickly ... "

And no one can be helped in this, a person should take the mechanism that we study here and work on himself. Here we give only the method, and the person should work on himself. No one will help! You can help yourself - with God's help, of course.

(36) Rabbi Judah ... These are all great rabbis - they have defeated their evil inclination, so we can listen to them. He has already "switched to the other side" and prompts you to do so. And you must have to have the courage to listen to it.

(37) We have already spoken about this: "there was evening, and there was morning — day two," and so on. Every day this is repeated.

(38) **"it is impossible that there should be light without the darkness of the night before"** - this is always the case!

(39) **"And as mentioned above"** - Now he gives us two aspects

(40) "According to the principle" It is very important that in all three parts of our spiritual study we try to master the principles. So that we do not stumble every time that we see a tree, and behind it a few more trees, and then we see a grove behind them. So we do not ask every time: "What is this? Another tree. And what is that?". So that you know the principles, because the higher a person goes up the spiritual ladder, the more he deals with these principles. And the lower, the more mundane he is, the more variations, aspects, complicated concepts, situations and particulars he sees. So, the particular must always be imagined as consisting of two: right and left. Then raise it to unity at a higher level. And for this you need an insight that unites these two aspects of the private and gives you a generic aspect. It is very, very important, there are no words to express how important principals are in our study and, in general spiritual work that we do.

It is very important - if there is time - then write down some principles or emphasize these principles every time you see them in the text. For example: if the bottom rises to the top, it becomes the top. If the lower one causes the upper one to receive, then it receives the same measure from the

upper one. All these principles are very important to understand, realize and apply. Then you will not get lost in such a large amount of information.

The whole point of Kabbalah is to reduce all spiritual phenomena to surprisingly simple unity. For, after all, the highest of all this is simple indivisible light. And this is what we are striving for. And at the same time, move up and down the stairs. When you go down the stairs, you see more advanced phenomena, more complicated ones. And you can always rise afterwards and, at a higher level, bring them to unity. And this is the most important. And then you can go down without losing the feeling of unity on any level that you condescend to. You do not indulge for a bad reason, not because of a fall, but you yourself let the light come down, as it were, down through the middle line to yourself. Then you pull down the already unified phenomenon, the concept, the feeling to that lower level, on which there was fragmentation.

(41) Great things are these two principles. The first principle: “there is no light without the Kli” indicates the need for sensation and being in what he calls “darkness”. Constructive darkness. For there is no light without a Kli. And if we know this principle, then we happily recognize, realize and want to be in a state of darkness, because at this moment the work on building our Kelim takes place. Of course we are not talking about the kind of darkness like “I went to the disco at night, got drunk and did something, and then I have darkness” ... I mean darkness that I receive when I work on myself. We need to know that our task is not to resist the laws of the universe, but rather to agree with them, and only then the expression of our free will takes place and not when we resist. If we resist then we are fighting windmills like Don Quixote. There is no light without the Kli - this tells us that it is necessary to work and to treat light in the same way as darkness. As darkness means that the Kli is working within me.

The second principle: “to make the Kli” , the light, which is called the day is also required” means that on one hand, when we are in the state of darkness, the Kelim are gaining strength in the dark. And you must show perseverance at this moment, the courage to endure this state in which you create your Kli - due to the fact that there was the light earlier, and then it left you, Therefore you must show perseverance and courage at this moment. Even if you feel any kind of suffering - you should know that this is a temporary state, and after that there will be light. On the other hand, when there is light, it seems to us that it does not do anything at that moment, but only fills our Kelim, but we simply don't see what it does when it fills in us.

As we know, the restriction was not in the light, but the creation made a restriction in itself — on receiving the light. But as soon as I allowed the light to enter into myself, I felt the light, then, of course, it is stronger than the limitations that you made, because you did not have the power to receive. So, when the light is already in you (when you feel the ascent), then at that moment it is working to penetrate through you. Its desire is to penetrate you, because the purpose of creation is to give pleasure to creations. Therefore, at this moment it inexorably penetrates your Kelim and each time a little more. And thus, the light makes the Kelim when it is in you,. And when it leaves, then these "notches" remain. And earlier, when there was a light, you did not experience them and did not feel

that something new was added there, some sort of depth. And this depth - is the height into which the light can penetrate. And now, when the light comes out, these new "grooves", "notches" that the light has made in you remain. And when it comes out, in these new "notches" that it made, it makes you feel suffering, for you cannot bear them yet. And you need to know at this moment that all this is structurally necessary.

אבל יש להבין, מדוע אם האדם כבר זכה לקצת יום בבחינת השלילה, היינו שמרגיש, שכל החיים שלו הוא ל. אם כן מי הוא הגורם, "רק באם יזכה לדביקות ה'", ולזה הוא מתחיל להרגיש יסורים, בזה שהוא מרוחק מה', כנ שיפול ממצבו של העליה, היינו שכל החיים צריך להיות רק בחיים רוחניים, וזה כל התקוות שלו, ופתאום נפל למצב השפלות, למצב שתמיד היה שוחק מאלו אנשים, שכל תקות החיים שלהם, הוא להשיג המילוי למלאות תאוות בהמיות. ועכשיו הוא בעצמו נמצא איתם במחיצתם, וניזון מאותם מזונות שהם ניזונים

This is very important. When he tells us about research, raises some kind of problem, asks a rhetorical question, he pulls us to the left. Thus, he builds two lines in his own text gradually. And then we produce the middle line through inner work. He also gives us the middle line, and sometimes leaves us with two lines. Partially it lets us work on ourselves and ask a way out of this situation, where we have two lines and there is a discord, as it were, between them. One pulls to its side, and the other to its side. The mind wants to rule over the heart, over the senses, and the senses want to rule over the mind.

But it is necessary to understand why if a person has already been partially rewarded with a day in the aspect of denial, that is, he feels that his whole life consists in being worthy of merging with hashem, and in this he begins to feel suffering because he is distant from hashem (42), as stated above. If so, who is the one who caused this to him so that he fell from his state of ascent, that his whole life should be only in a spiritual life, as this was his whole hope, and suddenly, he fell into a low state which he always laughed over these people (when they were in that state), that all the hope of their life was to achieve fulfillment, to fill animalistic desires. And now he himself is there with them in the same compartments (aspects) as they are, and eats the same food as they do

(42) because he is distant from hashem - this is what he calls an aspect of rejection

ועוד יותר מזה יש להתפלא, איך נשכח מלבו, שפעם הוא במצב עליה כנ"ל. שיהיה עכשיו במצב של שכחה, בשיעור שלא עלה על זכרוננו, שהיה מסתכל על אנשים האלו, שהוא נמצא עכשיו ביניהם, היינו שיש לו עכשיו רק שאיפותיהם ברמה כה נמוכה, ולא מתבייש מעצמו, איך מלאו לבו לכנס לתוך אויר כזה, שתמיד היה בורח ממנו, היינו שמהאויר הזה, שהם נושמים לרווחה, היה תמיד אומר, שזה אויר מחניק את הקדושה, ועכשיו הוא נמצא בתוכם, ואינו מרגיש שום חסרון בהם.

And even more so, it is surprising how it is forgotten in his heart, that once he was in a state of rising, as we said above. That he would now be in a state of oblivion, in such a way that he could no longer remember (43), that (prior) he would look at these people, that he now was among them, now he had their ambitions which are at such a low level, and he was not ashamed of it in himself, how his heart was filled, allowing to enter such air that he was always running away from, that the air, which breathed a sigh of relief, would always say that this air was suffocating holiness and now he was among them and felt no shortcomings in them.

(43) «cant remember» -literally: «did not raise in his memory».

On the one hand, he tells this to us, as if he is actually talking about some friends from the outside. But, of course, we all talking about one person, everything is in one body. There are such desires that if he were in a state of recovery, he, of course, would have laughed at them and would not pay attention to them, would have been above it. And when he is in the fall, he inhales the same air, and he knew that this air, which he inhales, stifles holiness. But Shlavye asulam also says in the literal sense that when you are engaged in the spiritual work, it is impossible to refuse the lion's share of your friends. We must look for a new social circle, at a new level - with those who will not laugh at you and at what you are doing. After all, a person was part of the masses for thousands of years. He chased after the mammoths in order to get food for himself, and the man believed that it could not be otherwise, that there was no other life than just his social life. There was a need for each other. Gradually, gradually, various ideologies and dictatorships arose, and it was so firmly established in the human soul that he became a social animal, and now he has no choice.

But when a person begins to engage in the spiritual activities, when he wants a direct relationship only with the Creator and no one else, as he no longer wants to serve anyone, only the Creator alone, to live only according to the laws of the universe, then nothing else remains but to go for seeming sacrifices which, of course, also cause bitterness and suffering when you are separated from someone. But you separate in order to rise. Therefore, the word kdusha - holiness in the holy

language - means "separation", that is, separation from the mass spirit and thereby approaching the spirit of one. And there is no way other than to go through with all of these problems, childhood diseases, etc. It is impossible not to go through some unpleasant feelings. With growth, there are always such sensations, and one cannot get away from it - if you want perfection. If you really want, then you will have to go all-in, if you want to defeat your evil inclination at any cost, only then you can become a Human with a capital letter H and get all the good and pleasure that was planned for you in terms of creation. Everything is in us, and everything is in our power and in our choice - and, at the same time, destined for this to happen. But the choice, of course, is ours.

And he does not feel any lack in them - and, at the same time, this state is constructively necessary - the state of the night. And today, when you work through this lesson, try to feel it and follow it. Nothing will happen if you use your head and knowledge! The spiritual is not transmitted simply by knowledge. Knowledge will not get you anything. See, he says all the time: feel in your heart. He does not speak at all about the head - the spiritual cannot be comprehended by the head, it is absolutely impossible! I told to the Dutch group in the last lesson that literally all the teachings in the world, both Western and Eastern, except for a single Instruction, give only a sense of our world and space. The "Western" person lives more in our world, and awaits the future. And his future is space. All stretching out of space, and he feeds from there. Meanwhile the "Eastern" person is the opposite, but neither has anything to do with the spiritual worlds. The "Eastern" person, as it were, despises our world, but lives by the forces of the cosmos - this is the other side of the coin.

And where does the teaching of the Creator begin, where does the Instruction begin? It begins where space ends. The spiritual begins there. Of course when we connect with the spiritual, we get it at light speed - the rays from the spiritual worlds instantly pass through. They pass through space and through our world without any obstacles. The obstacles are in us. But where the cosmos ends, the spiritual worlds begin. Malchut de Malchut of the world of Assiyah. These are the lowest spiritual Partzufim (levels, steps) of the world of Assiya, but even there already there is some kind of vital force. And, at the same time, it is not Atzilut yet, not the world of correction, the source from where all the life force that corrects us comes to us. But there is already a correction, there is already a spiritual ascent, when a person goes "beyond the orbit" on spiritual waves. The shorter the wave, the further it spreads. So, these are the shortest waves that go beyond the cosmos and reach the lowest spiritual world - Assiyah. And that's not all, as this is only the beginning of spiritual work. There is right and left. There are also worlds of holiness, there are worlds of Klipot. This is not to say that Klipot is simply "not pure power." It is a kind of "shell", a shell that surrounds the "fruit", the holiness. And there, too, it is necessary to gradually move in the same way: right, left, middle. And go out of the world of Assiyah into the world of Yetzirah, then Bryah and go up all the way to Atzilut.

LESSON 4

והתשובה היא, הנה הכתוב אומר (תהילים א') "אשרי האיש אשר לא הלך בעצת רשעים". וצריכים להבין, מהו עצת רשעים. זה ידוע, ששאלת הרשע, המובא באגדה, הוא "מה עבודה הזאת לכם". ופירש אאמו"ר זצ"ל, שהפירוש, שבזמן שהאדם מתחיל לעבוד בעל מנת להשפיע, באה אז השאלה של רשע, ושואל, מה יהיה לך מזה שאתה לא עובד בשביל תועלת עצמו.

And the answer is in what the Scripture says (1) "Happy is a man who did not go on the advice of villains." It is necessary to understand what the advice of villains is. As it is known that the question of the villain is given in Haggadah (2), "what is this work that you have? (3)". As was explained by Baal hasulam (4) the explanation to this, while at a time when a person begins to work for the sake of giving, the question of the villain comes to him and asks: "What will you have from it now that you will not work for yourself?"

(1) "The Scripture says," further he clarifies that it is written: in the Psalms of David, Psalm 1.

(2) Haggadah - on Easter, or on Pesach, they read a lengthy story about Exodus from Egypt, and it is called "Haggadah", that is, "given in the Haggadah" meaning that this is an example from this story.

(3) So, in Haggadah, one of the four sons, the evildoer, asks: "What kind of work, service — the Creator gave you to serve Him?" He addresses his father and says: "He gave you". That is, he separated himself from it.

(4) See, he calls his father using seven different attributes. But we will say Baal hasulam - the author of Sulam, his father, Yehuda Ashlag.

וכשאדם מקבל שאלה כזו, הוא מתחיל אז להרהר, אולי באמת הצדק אתנו. אז הוא נופל ברשת שלו. נמצא, לפי זה צריכים לפרש, "אשרי האיש אשר לא הלך בעצת רשעים", זאת אומרת, שבזמן שבאו אליו הרשעים ויעצו לו שלא כדאי לעבוד, אם הוא לא רואה שמזה יצא לו רווח לתועלת עצמו, הוא לא שומע בקולם, אלא שמתחזק בעבודה, ואומר, עכשיו אני רואה שאני הולך על דרך האמת, והם רוצים לבלבלני. נמצא, האדם הזה כשהוא מתגבר, הוא מאושר.

He explains a very thinly veiled concept here.

In general, his sentence structure is based on developing two lines in us. Right and left is a person who works on himself. The one who works on two lines - is a man. When working in the right line he gives himself up to the upper and completely, sacrifices his personality, his egoism, and so the unaccountable connection with the higher takes place. Meanwhile when working in the left line he investigates, raises questions, doubts and fights. And both of these lines are indispensable.

The author Shlavye hasulam, the greatest Kabbalist of the later days, the last of the mohicans, through whom kabbalah descended into our world, builds his story imperceptibly, in such a way as to build these two lines up in us. And we just need to take it and go up. Sometimes he throws us, as it were, to the left, where questions, doubts, struggles and disbeliefs arise. He sets forth rhetorical questions. And then he throws us to the right side to go above reason. And in this way, he develops us, but we must do the work ourselves. Reading this, absorbing it in ourselves, we have to work on ourselves inside. As just reading it is not enough. It is important to read and at the same time to produce work, and then continue working on it - as this is important. Then we have two lines, and then the light that comes to us, as a result of the work on the construction of these two lines, and it gives us a middle line. And this middle line is the salvation that comes to us — the light of Chassadim, the light of mercy, within which passes the light of wisdom called chochma.

And when a person receives a similar question, he begins to argue, maybe he is right after all (5)? And then he gets tangled in its web (6). We find, in this regard, it is necessary to clarify (7): "a happy man is the one who did not follow the advice of the villains". This means that at the time when the villains come to him and advise him that you should not work (8), if he does not see the benefit for himself, then he does not listen to their voices, but becomes stronger in his (spiritual) work, and says: "Now I see that I am on the path of truth, and they want to lead me astray." So we find out: that this man is happy when he wins.

(5) This is the inner voice of the villain. The inner voice that says: what kind of work is this that you produce for the sake of bestowal?

(6) **Gets tangled into the web** - of the one who convinces him. Everything that Kabbalah tells us is within one person. There are, of course, similar phenomena in the general sense. Someone from your environment may try to instill this. Therefore, we must be very careful.

(7) it is necessary to clarify - to clarify a verse from Psalm 1.

(8) You should not work for the Creator, of course. And working for the Creator means working with dedication.

This is what this Psalm says about the spiritual work of man. It is necessary to gradually get used to the language of Shlavye hasulam. At first, these are just words, but gradually the Kelim appear in a person,

and he begins to feel the written text more and more. And then they start to come alive and revive the one who works them out.

ואח"כ אומר הכתוב, "ובדרך חטאים לא עמד". ויש לפרש, מהו דרך חטאים, שאומר לא עמד. ענין חטא הוא, כמו שביארנו (במאמר נ"ד), שהחטא הוא, אם הוא עובר בבל תוסיף, היינו שהדרך האמיתי הוא, שצריכים ללכת בלמעלה מהדעת, הנקרא בחינת אמונה, ולהיפוך מזה הוא בחינת ידיעה, שהגוף מבין, שכל זמן שאין לו ברירה אחרת, אלא רק להאמין בבחינת למעלה מהדעת.

There is not a single word, not a single line, where he writes something unnecessary! In the next paragraph, he again adds elements that expand our range between the right and left lines, the power of the left and the power of the right lines. Now he is talking about the left line, and then he moves to the right line. And we have to do this work with him from the inside.

And then the Scripture says (9): "did not stand on the path of the sinners." And it is necessary to explain what is this "path of sinners", which he describes as "did not stand." The aspect of sin is, as we explained (in article 54), that sin is whether it violated the law in the aspect of "do not add" (10), that is, that the true way is that it is necessary to go above knowledge (11), which is called the aspect of faith, and its inverse is the aspect of knowledge that the body understands that at any time it has no other choice than to believe in the aspect (12) of higher knowledge.

(9) the same Psalm 1 continues.

(10) There is such a principle in the Torah: "Do not add or subtract to the Torah." You must work through what is in the Torah. These are all laws of the universe, and do not add to them anything from yourself.

(11) Now he is throwing us the other way.

(12) He uses the word בבחינה bhinah all the time. We translate it as an "aspect". For us, this sounds somehow wrong, but we must get used to his construction of the sentences, even if it does not sound properly written and it is not completely connected.

Here, he has already given us the answer, on how to react, and gave us a small instruction - what to do in cases where the inner voice (the villain in us, the evil beginning - the earthly mind) gives us advice: "why do you need such service if you don't get anything from it?" And there is no choice but to go beyond reason, because it is useless to argue with the earthly mind. Because it all sounds very logical.

It was the same with Adam, as we read in the Zohar. Adam was given one commandment, and he broke it. He ate from the Tree of the Knowledge of Good and Evil. He was forbidden, and he and his wife Khava (Eve) were seduced. Because they were convinced by the serpent, as this earthly mind in him, was so logical that it was impossible not to believe. He should have said this: "What you say is

absolutely correct, I agree with you, what you say is quite logical, as you say that nothing special will happen if I eat from the tree, but on the contrary, it is good. But! I, nevertheless, will not eat. I do not understand why the Creator told me not to eat. I cannot sense this with any rational reasoning, evidence, but nevertheless, I will go beyond reason, close my eyes and ears and won't eat from the Tree of the Knowledge of Good and Evil. " In the same way, we should learn not to enter into discussions with our earthly mind, which is a tempting serpent. It is necessary to go all the time above the knowledge and always correlate yourself with the Creator.

לכן בו בעת שהוא מרגיש איזה טעם בעבודה, והוא לוקח זה לבחינת תמיכה, ואומר, עכשיו הוא כבר לא צריך לבחינת אמונה, היות שיש לו כבר איזה בסיס, תיכף הוא נופל ממדרגתו. והאדם שהוא נזהר בזה, ולא עמד אפילו לרגע קט, להסתכל אם כדאי אפשר להחליף את בסיס שלו, זה נקרא שהוא מאושר, משום שבדרך החטאים לא עמד, להסתכל על הדרך שלהם.

Therefore, at that moment, when he feels some taste in (spiritual) work, and he takes this as a support and says, (that) now he no longer needs the aspect of faith (13), because he has some kind of the base (14) (he has something to rely on and so), right there he falls from his level. (15) And the person who is warned in this (16), and who did not even stand even for a moment to look at whether he should change his base, this means that he is happy because he did not stand in the way of sinners to peer into their path.

(13) A person is in a state of rising; in this state, it seems to him that he already does not need the aspect of faith.

(14) ... **There is some kind of base** - he has something to rely on

(15) You see, he tells us that as soon as a person feels some kind of ascent, he has already gone above knowledge and felt something, and thinks: "Now I have knowledge at this level, why do I need faith?" Because faith is needed in state that is not possible to understand with knowledge, with the whole being. And then he says: I don't need faith. And at that moment when he pushes away faith above knowledge, he immediately falls from this level. This is also a very important principle in spiritual work.

(16) Shlavey asulam is just giving us this warning! He tells us: in spite of the fact that a person has received some kind of base, he has some kind of knowledge, and can resist, he, at the same time, maintains faith above knowledge.

ואח"כ אומר הכתוב, "ובמושב ליצים לא ישב". ויש לדעת, מה זה מושב ליצים. היינו אלו אנשים שמבלים ימיהם בלא כלום, שלא לוקחים את חייהם ברצינות, שכל רגע יהיה יקר בעיניהם, אלא יושבים וחושבים על אחרים, אם אנשים אחרים הם בסדר, ועד כמה שהאחרים צריכים לתקן מעשיהם, ועל עצמם אינם חסים, שהם ידאגו על חייהם, וזה גרם להם כל הירידות. והרד"ק מפרש, הליצים הם ערומים בדעת, לרעה ונותנים דופי ומום בבני אדם, ומגלים סוד זה לזה, והענין הזה לאנשים בטלים, יושבי קרנות. ומפני זה אמר, ובמושב ליצים לא ישב. וזוהי סיבת הירידות.

And then the Scripture says, "and surrounded by mockers (17) did not sit." And you need to know what the "surrounded by mockers" is. That is, these are the people who are wasting their days, without anything, who do not take their lives seriously - so that every moment is precious in their eyes, but they sit and think about others, whether other people are in order or not. They also talk about how much those, other people, have to correct their actions, but they absolutely do not care about themselves, so they only care about their lives, and this causes them all the falls. And the great radak (18) explains: "that mockers are naked in their knowledge (understanding) to do evil and attribute the flaws and shortcomings to other people, and they reveal this secret to one another, and this applies to people who are empty at the corners of the street "(19). And therefore he said: "I did not sit surrounded by mockers". And this (sitting surrounded by mockers) is the cause of the fall.

(17) מושב moshav - literally means settlement, ליצים. Lecim is a mocker

(18) radak - the great expert in grammar of the antiquity

(19) gossiping, sitting around, discussing others, instead of working on themselves.

He is telling us very important things. The mockers are both outside and inside of us. That is, indeed, in clothes in the body - friends and acquaintances who make fun of your spiritual work: "Why do you need this? Let's go watch football, have a drink. What is this spiritual nonsense that are you doing, what will happen to you? "They make fun of a person. And for thousands of years man has been shackled in social, religious and ideological chains. And only now, for the first time, a person is freed from all, albeit necessary, temporary prejudices. And, of course, when he was not yet strengthened in his spiritual work and listened to the arguments of mockers, they, of course, discourage him and took away from him, as it were, the ardor of his faith and spiritual work.

And, just as well, there are the same mockers in the man himself. Both the Torah and the Kabbalah and the Zohar talk about the forces in man himself. "Scoffers", "villains" - all of them are in one person.

There are such desires, a voice from the inside - of course, our external man - who uses the categories of our world, "bitter" / "sweet", and mocks the inner man, striving for truth.

We finished the first article, "And there was evening, and there was morning." One article, one major topic. We now turn to the next article.

בין חשיבות הכרת הרע

Aspect of the importance of awareness of evil

ז"מאמר ב', תשמ

Article Two, 5747

If you read these letters, the way they are written ז"תשמ. What does this mean? We now live in year five thousand and . But no one writes five thousand, as it is clear that this is 5000 - we cannot jump to another millennium so quickly. So they write only hundreds, tens and units of years. That is, 5000 is not written, but the date is written as ת"תשמ: ת (tav) is 400, ש (shin) is 300, together they add up to 700, מ (ma'am) is 40, and ז (zain) is 7. It turns out $5000 + 747 = 5747$.

בזה"ק בראשית (חלק ב' ובהסולם אות רי"ח, רי"ט) כתוב שם וזה לשונו, "יקוו המים מתחת השמים אל מקום אחד ותראה היבשה. יקוו המים, היינו התורה המכונה מים. אל מקום אחד, היינו ישראל. וזה שכתוב, יקוו המים אל מקום אחד, אשר מים, פירושו תורה, ומקום אחד, פירושו ישראל, מקבלי התורה, כנ"ל. לאפוקי אומות העולם שלא רצו לקבל את התורה, ועל כן נשארה הארץ חרבה ויבשה. והתורה היא ישוב העולם, ובה מתקיים. ואומות העולם שלא קבלו אותה, נשארו חרבות ויבשות", עד כאן לשונו.

As in the first article, Shlavey hasulam gave a statement from the Zohar, also here, first he quotes the entire paragraph from the Zohar, and then begins to reveal it's meaning to us.

In the book of the holy Zohar "In the beginning" (1) it is written, and these are his words: "Let the waters from under the heavens gather in one place, and let the land appear." "Let the waters gather" (2), that is the Torah is called water. "In one place," that is, Israel. And this is what is written: "Let the waters gather in one place," where "water" means Torah, and "one place" means Israel (3), the recipients of the Torah, as written above. And in contrast, the peoples of the world who did not want to receive the Torah (4) and therefore the earth remained shattered and dry. And the Torah is the

seat of the world (5), and exists with it (the Torah). And the peoples of the world who did not receive it, they remained destroyed and drained ”(6). Until now, his (Zohar’s) words.

(1) in the book of the holy Zohar “At the beginning” - in the commentary on the first book of the Torah. And in brackets he says exactly where it is: “part two”, and in the commentary Sulam, paragraphs 218-219.

(2) The Zohar explains what is written in the Torah.

(3) Israel, is the nation, the soul that seeks the Creator, consisting of two words Yashar El - the one who strives directly towards the Creator.

(4) **“People of the world”**, it is understood that everything is in one person. There is a common and particular. That is, the altruistic desire to “give” - is Israel. And the desire to “receive,” the 7 lower Sefirot are egoistic desires. And all is in one person. It does not matter where a person is, whether he is American or Papuan, each has 10 Sefirot. If he chooses the first three higher ones (that is, the upper part of his Partzuf), rises up in the structure of his forces, he will choose the part that is called Israel, and then he will have a correspondence in properties with Israel. It does not matter whether he is asian or black, he will still get the properties of giving. Once he made an effort to rise, to join the power of Israel, he will receive all that the Torah promised to the chosen people of Israel.

(5) **“the seat of the world”**, that is, where the world can be located/ settled, where the world settles, where there is life. You can even say the territory.

(6) **“remained destroyed and drained”**, because the Torah is called “maim” - water, and without the Torah they are drained. There is wisdom, but it is naked wisdom, drained wisdom.

He gave us the words from the Zohar. See how all of this is connected? This is Shlavey hasulam, but we are also studying Zohar. And now he begins to spin this in us.

ק, שמפרש על בחינת הכלל, דהיינו על ישראל ואומות "ויש להבין את דברי הזה העולם. אבל איך זה מתפרש על הפרט, היינו בחינת ישראל ואומות העולם בגוף שהוא כולל , "שכל אדם הוא עולם קטן בפני עצמו" , ק אומר"אחד. כידוע, שהזה בעצמו כל הע 'אומות, וישראל

And it is necessary to understand the words of the holy Zohar, which explains the general aspect, that is, about Israel and the nations of the world. But how can one explain this in particular, that is, about the aspect of Israel and the nations of the world in one body? It is known that the holy Zohar says, “that every person is a small world in itself,” that it includes all 70 nations of the world and Israel.

There are 70 basic nations of the world. Despite the fact that the UN has many more members, smaller nations. But the root peoples are only 70 and one Israel.

ובפרקי אבות (פ"ד מכ"א) רבי יעקב אומר, "העולם הזה דומה לפרוזדור בפני העולם הבא. התקן עצמך בפרוזדור, כדי שתכנס לטרקלין". זה ברור שלא שייך לתקן איזה דבר, אם לא מוצאים שם שום קלקול. והיות כשמדריכים בעבודת ה', מחנכים אותם על דרך השלימות. זאת אומרת, היות שבהכלל ישנם הרבה יחידים, וכל אחד משונה מחבירו, כמו שאמרו חז"ל (במ"ר כ"א סנהדרין ל"ח) "כשם שאין פרצופיהן שווין זה לזה, כך אין דעתן שווה".

And in "Pirkey Avot" (7) Rabbi Yakov says: "This world is like a corridor to the future world. Correct yourself in the corridor to enter the palace (chambers) of the Creator. " It is clear that it is impossible to talk about the correction of anything if it is not possible to find any defect there (8). And therefore, when instructed to work for the Creator, they are brought up (people) "along the path of perfection." (9) This means, because in the mass, (10) there are many individuals there, and each is different from the other, as the sages said: " just as their faces are not similar to one another, so their knowledge (knowledge, comprehension) is not the same. "

(7) "Pirkey Avot" - "Sayings of the Fathers", that is, of the sages.

(8) That is, one cannot talk about any correction of a thing if it has no defect or malfunction.

(9) "along the path of perfection" - When a person is taught to work for the Creator, for the sake of bestowal, he is first taught "along the path of perfection", that is, "do everything with your hands and feet, and it will be right, everything will be fine" - like in religion, for example.

(10) among those who still have a group spirit of development

ומשום זה מוכרחים להדריך את הכלל באופן, שיהיה החינוך דבר השווה לכל ל"נפש. היינו, שכל יחיד ויחיד תהיה לו אחיזה בתורה ומצות. והוא על דרך שאמרו חז"ל אמר ר' אמי, מדבריו של ר' יוסי נלמד, אפילו לא שנה אדם, (ט) וזה לשונם" (מנות צ לא ימוש ספר התורה הזה "אלא פרק אחד שחרית ופרק אחד ערבית, קיים מצות אמר ר' יוחנן משום ר' שמעון בן יוחאי, אפילו לא קרא אדם אלא קריאת שמע. " מפיק שחרית וערבית, קיים לא ימוש. ודבר זה אסור לאומרו בפני עמי הארץ, ורבא אמר, "מצוה לאומרו בפני עמי הארץ

Here he discusses a very subtle subject about two completely opposite systems of upbringing and teaching people to serve the Creator. One is a mass approach, before a person begins to feel himself as an individual from within himself, and has a community, belonging to a group, feels himself to be part of a group. And the other system is an individual approach, when a person has already passed the stage of a mass person, and he wants to have the direct contact with the Creator, wants to directly listen to the Creator, and not indirectly.

And therefore they are compelled to instruct the masses in such a way that their upbringing is the same for every soul. That is, each of them should have some sort of anchorage to the Torah and the commandments (11). And this, as the wise men said, and this is what they said: "Rabbi Ami said: we learn from Rabbi Yosi's words: if a person learns only one paragraph from the Torah in the morning and evening, he already fulfills the commandment" may the Book of Torah not depart his mouth "(12). Rabbi Yochanan (13) said on behalf of Rabbi Shimon ben Yohai: even if a person only learn Kriat Shma (Listen to Israel, the Lord, our God, the Lord alone ...) On morning and evening, he performs the Torah: the book of the Torah shall not depart from his mouth "(14). It is forbidden to speak to the people of the land (15), and Rava (16) said: a commandment is a good thing to say in front of the people of the land.

(11) **"Some kind of binding to the Torah and the commandments."** Everyone is given the same teaching, how to do it, for initial rooting of the Torah in them, so that they are accustomed to the Torah and to the study of the spiritual, at least in large numbers.

(12) **"Let the book of the Torah not depart from its mouth."** There is such a commandment, and all commandments must be fulfilled. In a positive way, then: "so that the book of the Torah should always be on your lips". And here this commandment is built in negative form. And there are different opinions. Here is an opinion on the education of the masses, and then maybe another opinion will be given - on the education of the individual, there is a completely different approach. You should always know what the conversation is about: about the mass or about an individual person.

(13) Rabi Yohanan - the great Rabi Yohanan, the head of the Talmudic school in Judea. On behalf of Rabbi Shimon ben-Yochai, the author of the Zohar. "Ben" and "bar" are the same thing: "son". Only ben is in Hebrew, and bar is in Aramaic.

(14) That is, he says that a person can say even less, and he will still perform the Torah. We then realize that the position of Shimon Bar-Yohai refers to individuals, not to the masses. As for a regular person, it is enough to say "Listen Israel" twice a day, but with such a strong kavana that it will be attributed to him, as if he had not left the Torah all day.

(15) "Nations of the earth", that is, in front of an unprepared, illiterate mass in relation to the Torah. It is forbidden to say this, because if you say to the masses: "don't do it yet," they will do less and, in general, will detach from the Torah and stop doing it. Shimon ben-Yohai wrote about individuals,

personalities who are already working on themselves spiritually, in a different aspect, in a different way than the masses work. Therefore, it is forbidden for the masses to listen to it, because they are not yet ripe for this. If they are shown a system through which a person who can work individually should learn, then they will completely abandon the Torah. Therefore, it is forbidden to tell the masses that it is enough to speak Shma twice a day. Of course, it is not the one who sows and plows on the earth, but the mass that clings with its views (concepts) not to the sky, but to the earth. His eyes are directed to the ground and it is called - the mass of the people. They look at other people, and they do not have their own strength to strive to the highest, towards One Creator, to try to build a one-on-one relationship with the Single power of the universe.

(16) Rava - was also such a great rabbi, the head of the school in his time.

YPOK 5

מכאן אנו רואים, שיש הרבה שיעורים בקיום התורה לגבי הכלל. וזה הוא בכוונה תחילה, משום שאין אדם דומה לחבירו. אי לזאת, אין לחייבו את האדם לקיים "לא ימוש ספר התורה מפיו", אלא כל אחד כפי יכולתו. והיות שהכלל כולו נבחן לגוף אחד, נמצא, שבאופן כללי, מתחבר כל אחד להכלל. נמצא, שיש בהכלל כולו ביחד הרבה תורה, היינו שהרבה תורה נלמוד באופן כללי. נמצא, שהוא מקיים על ידי קריאת שמע שחרית וערבית ויצא ידי חובתו לדעת ר' שמעון בר יוחאי "והגית יומם ולילה".

From here we see that there are many dimensions (degrees, measures) performed by the Torah in relation to masses. In a sense that no person is alike another. If so, it is impossible to force a person to fulfill the commandment "so the book of the Torah does not depart from your mouth", because everyone must fulfill it according to his own abilities (1). And since the whole masses are considered as one body, we find that, in general, all those who belong to the masses join the masses. We find that in the whole mass there is a lot of Torah, that is, a lot of Torah is studied in a general way (2). We find that if a person from the masses (3) fulfills (the Torah) only by saying "Listen, Israel" in the morning and "Listen, Israel" in the evening, and thus fulfills his duty in learning of the Torah, according to Rabbi Shimon bar-Yohai, (4) "studying it daily and nightly."

(1) "To fulfill according to own capabilities", but not for all equally, because you cannot force everyone by saying: do it! Everyone should do according to their capabilities.

(2) "Studied in a general way" means that one studies it, the other studies that, everyone studies something, everything goes together and it turns out as if they study a lot of Torah.

(3) A person from the masses - that is, one who does not yet have a direct / individual attitude towards studying

(4) According to Rabbi Shimon Bar-Yochai (Rashbi), the author of the Zohar.

Here, we see, by the way, that it is stated in the Torah to pronounce it, to study it day and night. But it turns out that only Kabbalists do this day and night.

וזה הוא דבר חידוש, שר' שמעון בר יוחאי, שאמרו עליו (ברכות ל"ה) "הרבה עשו כר' ישמעאל ועלתה בידם, והרבה עשו כרשב"י ולא עלתה בידם. שר' ישמעאל אומר, היות שכתוב, ואספת דגנך, מה תלמוד לומר, לפי שנאמר "לא

ימוש ספר התורה הזה מפיו", יכול דברי ככתבן, תלמוד לומר, "ואספת דגנך
נהוג בהם מנהג דרך ארץ, דברי ר' ישמעאל. רשב"י אומר, אפשר אדם חורש
בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה,
וזורע בשעת הרוח. תורה מה תהא עליה".

Here he reveals to us the difference between these two approaches in the study of Torah:
approach of rabbi Ishmael for the masses, and approach of Rashbi, rabbi Shimon bar-Yohai, author of
the Zohar, for individual study.

And this is something new (5) that Rabbi Shimon bar-Yohai (says) , it is said about him (Talmud, Brakhot, "Blessings"): "many did, like Rabbi Ishmael, and succeeded, and many did, like Rashby (6) and failed." (This is) what Rabbi Ishmael says (7): since it is written (in the Torah), "and you will gather your bread," (the Talmud asks): what does it say? For it is said (with regard to study) "let the book of the Torah not leave your mouth," you can say: as it is written, the Talmud that "and you will gather your bread," it is necessary to apply, as is customary in people on earth (8) - These are the words of Rabbi Ishmael. Rashbi says: "a person can plow during plowing, and sow during sowing, and reap during harvest, and thresh during threshing, and winch during winching. What will happen to the Torah then? "(9).

(5) **this is something new. חידוש** (khidush) - new.

(6) **did as Rashbi**, that is, an individual approach.

(7) **Rabbi Ishmael says**, Shlavey hasulam shows his approach. And he has an approach for the masses.

(8) **"It is necessary to apply this, as is customary in people on earth,"** he says to the masses, since the masses must perform everything literally. And he says: "Aha! If it should be exactly like in the Torah then you will harvest your crop, which means you need to apply it in the way that is accepted by the people on earth. "

I remember, I once had a conversation with the spiritual leader of one of the worlds religions - we met a few years ago. The conversation was about Torah. He also knew the Torah, although it was from a different religion, and called it the Old Testament. I told him: "Let's look at the first lines of the Torah. It is written: "In the beginning, the Creator created heaven and earth." I asked him: what kind of sky, what kind of earth did he create? "And without thinking, he showed me to heaven and showed me to earth and answered: "This is the land He created and this is heaven ". This is all I needed to know. This is how it is. Meanwhile the Torah does not say a word about this heaven or this earth.

(9) **What will happen to the Torah then?** Meaning that it is impossible to say: that everyone should have the same correction as the masses. As in each and everyone there is an individual - this is the approach of Rashby. Even then, he showed the approach of Kabbalah - this was before the Talmud. In the Talmud itself there are over 6000 references to Rashbi, the author of the Zohar. He was the greatest expert, and even back then he had an individual approach. From the Talmud, we can see that

he had a mission: to give us an individual system of comprehending the universe, even before he began writing the book of Zohar.

ויש להבין זה, במה שאומר ר' יוחנן בשם רשב"י (במסכת מכות צ"ט), "אפילו לא קרא אדם אלא קריאת שמע שחרית וערבית, קיים" לא ימוש ספר התורה הזה מפיו". אלא יש לפרש, להכליל אומר רשב"י, יכול לקיים את הפסוק "לא ימוש" עם קריאת שחרית וערבית. אבל להפרט הוא אומר, אפשר אדם חורש בשעת חרישה, תורה מה תהא עליה.

He continues to provide his explanation.

And we need to understand what Rabbi Yohanan said on behalf of Rashbi: even if a person reads Shma (Listen, Israel) in the morning and in the evening, he thus fulfills the commandment "that the book of the Torah shall never leave your mouth." But it is necessary to clarify that Rashbi was talking about masses (10), (for whom) it is enough to read Shma in the morning and in the evening. But in relation to an individual (11), is it possible for a person to plow during plowing, etc., (12) What will happen to the Torah then? (13)

.

(10) "Rashbi talked about masses" - that's enough for them.

(11) "to the individual," that is, to the one who is directed towards spiritual work, and not to religion, which is only for the masses.

(12) "he plows during plowing, etc.," that is, he does everything individually. One needs this, the other that. One needs more, the other less. For one it is necessary to go in one direction, while the other must go in another direction. Everyone has their own corrections and their own way, a specific way of their own completion.

(13) **What will happen to the Torah then?** - What commandment will you give to him in order to study the Torah?

ומשום זה יש תמיד להבחין בין הכלל להפרט. ואפשר לפרש, שהכלל נקרא דעת בעלי בתים, והפרט, היינו אנשים ששיכים להפרט, הם נקראים שיש להם דעת תורה.

And because of this, it is always necessary to distinguish between the masses and individuality. And it can be explained in such a way that the masses are called "the opinion of the owners of the house," and the individuals, that is, the people who belong to individuals, they are called, that they have the "opinion of the Torah."

That is, a person is not a person because he considers himself a person (that he is a professor or built something during his life in our world, or a big movie star, or a pop star), but the one who internally,

steadily came (or was brought from above) to such a desire, that we call the "point in the heart", which makes him no longer satisfied with any pleasures of our world. Such a person, if he pays attention to this unique desire of his heart which corresponds to the eternity, and not just to his natural desire to receive. This is a supernatural desire which is manifested in him through a lot of suffering. And then, if he reacts to this unique desire to give with sensitivity (even if indistinctly), it manifests in him and if he uses the chance that is given to him from above - and develops it in himself, this is what is called a personality.

And the rest is masses. Any status in our world is masses. A politician, or a president, a laborer, a bricklayer, a doctor, it doesn't matter - it all applies to the masses. Of course, a person who received, for example, a higher education, has put in a lot of effort to achieve this, and this is counted for him. But while he has not yet come to feel in his heart the need for spiritual things, from the position of the system of the universe, he still belongs to the masses. From this position, Einstein is also still considered a part of the masses.

והפירוש של דעת בעלי בתים הוא, כי מדרך העולם נהוג, מי שקונה איזה בית, אומרים, שבית זה שייך לפלוני, היינו שהבית זה לא שייך לאחר רק דוקא לפלוני. ואם קונה אפילו חפץ קטן, גם כן אותו דבר, היינו כששואלים זה לזה, למי שייך החפץ הזה, זה שייך לפלוני, שהוא רכש אותו על ידי יגיעה שנתן בעד החפץ, בכדי שחפץ יהיה שלו. ושמו של פלוני נקרא על החפץ.

And the explanation of the "opinion of the owners of the house" is such that, since it is so conducted in our world that those who buy a house say that this house belongs to such (person), that is, that this house does not belong to another, but only to this (person). And if he buys even a small thing, the same thing (applies), that is, when they ask each other who this thing belongs to, it refers to such that he acquired it through the effort he gave (14) (in exchange) for this thing, in order for this thing to become his. And the name of this "such and such" is called this thing.

(14) The construction of a sentence and a combination of verbs in the holy language is very important. It gives us the true balance of power. In Hebrew they say: the effort must be given, and in English they say: to make an effort. It's not bad too. Applying to something, it means there is an additive. But in Hebrew they say: to give effort.

Shlavey asulam wants to lead us to something.

וכמו כן בעבדות ה', שהאדם נותן יגיעה ורוצה שכר תמורת יגיעתו, נמצא, שהשכר, שהוא רוצה לקבל, נקרא על שמו. והוא רוצה לרכוש שכר של עוה"ז ושכר של עוה"ב, נמצא, שהכל בא לתוך רשותו, שהוא הבעל בית על כל אלו הדברים, שהוא רוכש אותם על ידי יגיעתו.

This is a very important paragraph in which he will now explain what he wants to show us with this example.

And the same applies, in the service to hashem(15), that a person gives effort and wants rewards in return for his effort. We find that the reward that he wants to receive is called by his name (16). And he wants to receive a reward in our world and a reward in the future world. We find that everything that he did came into his possession (became his property), as he is the master (17) of all the things that he acquired them (which he acquired) with his own efforts (18).

(15) "In service to the Creator" or "in spiritual work." Service to the Creator and spiritual work are one and the same.

(16) The desired reward is called by his name - this is the same him buying a house. He works and buys the house and calls it by his name. And here he works to get a reward.

(17) The "master" here is what we called the "master of the house."

(18) Worked for the Creator for the sake of this and the next world. That is, his desire was to get it all as his property (under his ownership).

ואלו אנשים נקראים דעת בעלי בתים, משום שהדעת מה שהם מבינים, הוא שלא לעשות שום דבר אלא לתועלת עצמו, היינו שיהיה בעלות על דברים, שיוכלו להשיג ע"י היגיעה. ואם אין הם רואים, שיוכלו להשיג משהו לתועלת עצמם, אין להם כח לעבוד ולהתייגע, אם הם לא רואים, שיש כאן מקום להרויח עבור רשות עצמו, שנקרא אהבה עצמית. וזה נקרא כלל, שהם בחינת בעלי בתים.

And these people are called "the opinion of the owners of the house" (19), because the opinion that they understand (from the Torah) is (that they have) to do absolutely nothing except for their own sake, that is, so that they have ownership of the things that they can achieve through effort. And if they don't see that they can achieve something for their own sake (20), then they do not have the strength to work and work, and if they don't see that there is a place (opportunity) to earn (to gain) for themselves, which is called "self-love" (21). And this is called the "masses", or the aspect of "owners of the house" (22).

(19) "the opinion of the owners of the house" means that everyone wants to get everything just for themselves.

(20) for oneself — that is, selfishly.

(21). Try, make someone work so that he does not get anything in return! At least for the sake of his personal enjoyment, to receive praise from others, in any case. No one will do an unconditional deed. In Soviet Union we were made to work on Saturday, but we also did not work with joy. But we went because we wanted to get something for it. We did it, as if, for free, but we wanted to get something in return. That is, people will not do anything if they do not see the benefit for their own sake, this is called "self-love."

(22) **This is an aspect of the "owners of the house"**, that is, he is dragging everything into his "home," into his desire to receive.

מה שאם כן הפרט נקרא דעת תורה. זאת אומרת, כל אלו אנשים שיש להם שייכות לפרט, להם יש דעת תורה. היות שהוא רוצה לבטל את פרטיותו עצמו, שלא יהיה לו שום מציאות בפני עצמו, כי הוא לא רוצה לעלות בשם. היינו, שהוא לא רוצה להיות בעל בית על שום דבר, מטעם שהוא רוצה לצאת מאהבה עצמית, ולא לדאוג בשביל עצמותו לשום דבר, רק להיבטל לה'. וזהו כל מגמתו, היינו לבטל את רשות עצמו. והוא רוצה שיהיה רק רשות היחיד, שהוא רשות של הקב"ה. היינו, שלא רוצה שיהיו שתי רשויות, אלא רשות היחיד בלבד.

This cannot be said about an individual who is called "the opinion of the Torah." This means that all those people who have an attitude of an individual, they have an "opinion of the Torah". Since he wants to annul his private [root], so that he does not have any existence for himself, (23) because he does not even want to be called by a name. (24) That is, he does not want to be the master of any thing because he wants to come out of self-love, and does not worry about anything, (25) except to annul himself before the Creator. (26) And this is his whole goal, that is, to annul his territory. (27) But he wants only one territory, (28) which is the territory of the Holy One, blessed be He, (29) that he does not want two territories, but only one.

(23) **"so that he has no existence for his own sake"** is the whole Torah! This is the path to salvation. There is no other salvation. No knowledge will give anyone anything if a person does not take it to heart and does not start working on it.

(24) **"He does not even want to be called by the name,"** that is, he entirely gives himself. All that he does is for the sake of the Creator, for the sake of the correspondance of properties with the Creator — this is all that he desires, and does not wish to receive anything for his own sake.

To receive for yourself is called: "to make a name for yourself", leave something for yourself. All the person, of course, must acquire everything that is necessary for him in our world. For this, he is given the necessary tools: brains are purely an earthly attribute, so that he can move them and ensure that he has all the necessary means. For the rest, he should try to come into union with the Creator. And this already refers not to the masses, but to an individual. As the Creator only pays attention to individuals, and looks at the rest as nature, as everything that relates to the masses. He looks at them like at different species. Take a look at the plant - does it have a face? No. Same as there is no face of the religious masses, or other masses, masses of scientists, for example. Do they have a face? No. They all look the same before eternity.

(25) That is, if a person is worried about anything other than connecting with the Creator, then this is just a manifestation, of avod zara - serving other gods in one form or another.

If he is worried that his son or daughter went for a walk in the evening, then this is all a form of service to other gods. He does not trust, he is afraid for himself, and not for someone else: part of him went somewhere, and he is worried. Afraid to be fired from work, afraid that there will be trouble ... All this is a veiled or direct form of service to other gods. All other concerns are. The only valid concerns are: how I match by the properties with the Creator, what else I have to do so that I can come in line with the laws of the universe and connect with the Creator even more - only this is a good concern.

(26) "to annul yourself before the Creator" is the main secret of the Torah. Cancel your "I", your stupid "I", the desire to receive, before eternity, kill your ego, and by this you will gain life!

There is no other recipe. Kill your ego. That is, kill your desire to receive for your own sake in the name of the desire to give, and you will receive life. This is all. That's the whole Torah.

(27) **your territory** - there is the territory of the Creator, but there is also your territory. You must annul your territory, then the eternity, life, can enter your territory. And when you restrict yourself, you thereby prevent the entry of life into yourself. And this was the philosophy of Sodom and Gomorrah. They spoke as they do in Holland now: mine is mine, and yours is yours. A very democratic position: as tolerance is encouraged everywhere.

A person must give, there is no other recipe, to enter life. This seems ridiculous for an external person, but there is no other way. Shout, learn, do what you want - nothing will happen. Even if you try, you will not be able to give. But we must constantly put in the effort: I got up, I fell, I got up, I fell. Either, or you got up in a place different from where you fell before, and you will rise above the place you fell. As you progress, you are able to penetrate everything higher, and deeper, and closer, to approaching your final goal, to its perfection.

(28) **so that there is only one territory** - cancel your territory before the territory of the Creator, so that it is one territory, and only in this way you will become a person, you will get an

eternity. What is an eternity? The Zohar says: then you will receive both our world and the future world together. Thus, you connect the highest and the lower worlds together, and you live here and in the future. And then you live, and in the future, in the spiritual worlds. Which is very different from the way that the "Western" religions say: suffer here, and in the future world you will receive. Meanwhile "Eastern" religionists live in space, and neglect their earthly life. This is all evasion, klipot. Religions or philosophies that are not inspired by un forces. Un pure, not in a bad sense, but simply - as deviations from the true reality of the One Creator with His one territory. They all have some kind of their own territory. Before their death heads of a spiritual groups or religions say: "Bury me somewhere, where everyone will see me". To them it is very important where they will be buried. Meanwhile when Yehuda Ashlag was asked before his death: "Rabbi, where should we bury you, how to bury you after death?" He answered "Why do I care what happens to my bag of bones?" This is what spiritual is. Meanwhile when, even after death, they want big tombs, want people to still come to these places and worship their remains, what do they really want? So that even after death here they have their own personal territory. Meanwhile a great sage, no longer has his body for himself even during his life. And there is no other salvation!

(29) **"Holy, blessed be He."** We will not say the "Creator" every time. He also calls Him differently. In this case, ha kadosh baruch hu - Holy, blessed be He.

וכשקורין "קריאת שמע", הם מכוונים, באמירת "שמע ישראל, ה' אלקינו ה' אחד", שיהיה רק רשות אחד בעולם, ורשותם הפרטי הם רוצים שיתבטל, ולא יהיה רק ה' אחד. וזה נקרא **"דעת תורה"**, היות שחז"ל אמרו (ברכות ס"ג) "אין דברי תורה מתקיימין אלא במי שממית עצמו עליה", שפירושו, שממית את עצמיותו, שהכוונה על אהבה עצמית.

And when (these individuals) "recite the Shma" (30), they have an intention when they say "Listen Israel, our ashem(havaya) our God, hashem One", (31) that there is only one territory in the world, and they want their private territory (or private property) to be annulled, and only One Creator would remain. And this is called the "Opinion of the Torah," as the wise men said: "The words of the Torah stand only for one who kills himself with them," which means that he puts himself to death, which is the intention of self-love. (32)

(30) **"recite the Shma"**, that is, when they read "Listen, Israel."

(31) **Israel** - this is the part of a person that seeks "the Creator directly." At the same time, they speak with the intention, to bind themselves so that at this moment there is only one territory in the world.

(32) This is a great thing! You need to know that without this nothing will happen to a person, if he does not take it into service, does not write it down to himself somewhere. There are many such things, but this is one of the key tools!

There is no other possibility. There is nothing to look for in the world, nothing will come out, only time will be lost. It's impossible to put yourself to death except with the Torah. Try to kill your desires - they will increase, they double, triple or even grow tenfold. It will not work. And you will not run away from yourself and from your love for yourself, neither to the monastery, nor to the desert, anywhere. It's all about you. And you will not run away from it by sitting somewhere on the river Ganges half-dressed, in the lotus position, and engaging in meditation. No yoga and no meditation will help you to escape from self-love. And no religion, no philosophy will help except for Torah. And the Torah is given exactly as Instruction. Man is made to receive for his own sake. Such is our material and one cannot escape from this material anywhere. The Creator created us so and gave us such an Instruction the (Torah) as to how to overcome this love for ourselves and learn to give ("receiving for the sake of bestowal" is also bestowal) and, thus, achieve the perfection that the Creator wants from us, so that we get to perfection, and not remain young children.

משמע מכאן, שהפרט ודעת תורה הם ענין אחד. זאת אומרת, שענינו הוא להגיע לבחינת דביקות, הנקרא השתוות הצורה וביטול אהבה עצמית, אלא כל מגמתו הוא להיבטל אליו יתברך. וכל זמן שהאדם מרגיש, שעדיין שקוע באהבה עצמית, הגם שמקיים תו"מ בכל דקדוקיה, אין הוא יכול לראות עצמו, שהוא שלם בעבודתו, שיגיד, שהיא עבודה שלימה, היות שהוא רואה, שכל מה שהוא עושה, עדיין הוא רוצה שיכנס הכל לרשות עצמו, המכונה דעת בעל בתים, ולא איכפת לו, שיש לו שתי רשויות. והוא לוקח זה ללב, בזה שיש לו שתי רשויות.

Sometimes he writes that there is nothing to add, it is so clear and precise.

Hence, it is clear that the personality and opinion of the Torah are one and the same aspect. This means that this aspect is to come to a merger (33), which is called coincidence of properties and annihilation of self-love (34), but its whole purpose is to annul itself before the Blessed One. And all the time, until a person feels that he is still immersed in self-love, despite the fact that he fulfills the Torah and the commandments with all its accuracy, he cannot see himself as being perfect (whole) in his work to say that this work is perfect, as he sees that everything he does, he still wants everything to be in his own domain, which is called "the opinion of the owners of the house", and he doesn't care that he has two territories (35). And he takes it to heart (36) - that he has two territories.

(33) I often use this word, "aspect" and it may seem that I overuse it - as this is how it may sound in other languages, but you have to get used to it. As I want to translate these texts literally, even to the detriment of the refinement of the language. The aspect of fusion means that when a

person absorbs the Torah and the opinion of the Torah, they become one and the same. And it turns out, when a person absorbs it into himself, this is fusion

(34) "The annulment of self-love." I used to teach the Torah, the Talmud, and other things for many years. There, too, everything is holy and everything is correct, but how is it taught? I have never seen these words: "to annul my love for myself." I have never heard of this from any Rabbi, I have never heard of such a thing. I travelled the whole world and talked with all the greats of this generation, and nowhere have I heard it from them. I searched, but I could not find what we are studying now, anywhere. As only this gives salvation.

(35) The owner of the house is the masses. A person of the mass does not care that he has two territories. He wants to seize this world and seize the other world. So that his children are healthy, so that his salary is big, so that he has money, health - just for himself. He asks for his sake. And no answer comes from above. Why? Because these are childish requests, for the sake of oneself. But the Creator does not see it, the Creator completely does not relate with the desire of a person to receive for himself. As soon as a person receives for his own sake, he is immediately cut off from the Creator. Like a fetus in the womb of the mother: try to tear it off from the umbilical cord, and it will perish.

(36) The individual person is worried that he has two territories. This is all not easy. It is always necessary to control them: do I do it for myself or in accordance with the laws of the universe. All the time there should be an internal movement. Inner movement is intention. That is, you need to raise the vectors of your spirituality, the streams of your light, for the sake of bestowal.

אז הוא מסוגל לתת תפלה אמיתית מקירות לבו, שה' יוציא אותו מרשות עצמו, ולהכניסו ברשותו של הקב"ה. היינו, שירגיש, שאין בעולם רק רשות היחיד, שהכל בטל אליו יתברך. ומשום זה יש חינוך מיוחד להכלל, וחינוך מיוחד להפרט.

Then he is able to give a true prayer (37) from the walls of his heart, so that hashem would take him out of his own domain and to bring him into the domain of the Holy One, Blessed be He. That is, so that he feels that in the world there is only the property of the One, that everything is annulled before the Blessed One (38). And therefore, there is a special training that relates to the masses, and a special training that relates to the individual.

(37) See how he says in the holy language: "gives prayer". Prayer can only be given. Prayer should be directed toward giving, not taking. It is not written: to take a prayer, that is, to do a prayer in order to take it. No! In the holy language they say: give a prayer. This is the source of all forces in the holy language - how to do it. The holy language itself says how to relate to eternity. Give a prayer!

(38) Everything is annulled before the Creator. Everything else only seems to us. A person believes that he sets boundaries, builds castles in the air, considering that all this is his, while the Creator laughs at him. Because the Creator penetrates into everything - only a person does not want to feel it.

It was he who showed us a piece from the Torah itself and from the first sages of the second and third centuries of our chronology, tanaim. It was so like then, and nothing changed now. There were two wise men, and one gave his teaching for the masses, and the other gave his teaching for the individual.

Lesson 6

אמנם יש להבין, מדוע מחנכים את הכלל על דרך השלימות, היינו שכל מה שהם עושים, יש בהם שלימות, אפשר אדם חורש בשעת חרישה, תורה " ,י, שהוא המחמיר ביותר מ'ר' ישמעאל, ושואל"ל, שאפילו רשב"כ לא " קיים, "אפילו לא קרא אדם אלא קריאת שמע שחרית וערבית", מכל מקום הוא אומר. "מה תהא עליה "והגית יומם ולילה" היינו כאילו קיים את הפסוק, "ימוש ספר תורה הזה מפין

However, it is necessary to understand why the masses are educated by the means of perfection, that is, everything they do is perfection (1), as stated above, that even Rashbi, who is more strict than Rabbi Ishmael, asks, "is it possible that a person plows during plowing season, how can the Torah be applied to him?" Nevertheless, he says: "Even if a person reads Shma in the morning and evening, he fulfills the commandment" Let the book of the Torah not go away from your mouth, "that is, he fulfills what was said in a verse" doing it day and night. "

(1) "Everything they do has perfection in it" - this can be seen when the masses fulfill the Torah and the commandments. The same is true with other religions: you look at them, and they are all filled with themselves, they shine and shine, and feel perfect. This is the way of the masses.

אולם, היות שצריכה להיות אחיזה להכלל בהתורה ומצות, ואנו רואים חוק בהטבע, שאין אדם יכול לעשות שום דבר, אם הוא לא רואה התקדמות במעשיו. והיות שלהכלל יש דעת בעלי בתים, ואם יגידו להם, שיש

Here he explains to us little by little, more deeply, what is the education of the masses.

However, since it is necessary that the masses have a clue in the Torah and the commandments (2), and we see a law in nature that a person can do absolutely nothing if he does not see progression in his affairs. And since the masses have the opinion of the owners of the houses (3), and if they are told that there is an opinion of the Torah (4), then they will not even understand what they are being told.

(2) אחיזה achiza, "hook" in the Torah means that they must be somehow fixed onto the commandments and the Torah.

(3) "the opinion of the owners of the house," that is, own territory.

(4) "The Opinion of the Torah" is the work for the Creator, that there is only one territory, the territory of the One. And the mass always has its own territory - "for its own sake".

כי זה דומה, מי שמדבר רק עברית, ואם ידברו אליו בשפה האנגלית, בודאי לא יבין אף מילה. כמו כן שדעת בעלי בתים, שהם מבינים רק השפה של אהבה עצמית, בטח שלא יבינו שפה אחרת, היינו שפה של השפעה

Here he gives us a very interesting example. It often happens that Shlavey hasulam gives some position, and then he gives us an example from our life, from our world, which affects us directly, and then we can feel its spiritual equivalent.

For this is similar to how someone speaks only the Hebrew language, and if they speak the language of English with him, of course, he will not understand a word. The same is the opinion of

owners of-the-house who understand only the language of self-love, of course, they will not understand another language, that is, the language of bestowal.

Absolutely correct! I tried to give lectures to groups that are far from Kabbalah: freemasons and others who are attracted to something abstract, which they regard as spiritual. But there is nothing spiritual there.

By the way, all religions and all philosophies, all occupations, and all the wisdom that exist in the world - they are all attracted (as we will eventually learn) from nahash - the tall serpent.

There is a place where it all comes from, and this place is called a serpent, there is earth and there is sky. There is our earthly sphere, and there is cosmos. And between cosmos and the spiritual there is a place called mador klipot, a compartment of unclean forces. All knowledge of the world, all philosophies, all beliefs, including religions, they feed from there. Because the serpent, this power, which is between the spiritual worlds and our world (including space), also has left and right sides. Some take from the right line, others from the left. The actual unclean forces: magicians, soothsayers, shamans take their power from the left line of nahash. And on his right there are the gnostics, freemasons, religions of any kind. Any religion and all knowledge — except the Instruction of the Creator, given to the people of Israel — every other teaching is an attraction of the power of the serpent. All nations of the world only attract their powers from the serpent.

There is a principle: “as above, so is below”, and even in space it has its parallel - the Milky Way. All fortunetellers, sorcerers, magicians, shamans feed off the Milky Way. All impurities feed from there, and from there comes the control of the human body. And if a person does not make his way through the thickness of the Milky Way, then he eats from there, and they (the Milky Way and the constellations) control a person and influence all of his affairs. Even if a person passes through them by the power of his choice, by the power of holiness, and not by the power of impurity ... They do not stop their pressure on the person, but when a person passes above them, passes through the cosmos, through this zone, to the light, to the spiritual worlds.

I tried to give lectures in different places and realized that it was useless. Not that it is useless ... And some of my students are engaged in this ... But they absolutely do not understand me, and I get a feeling that I am standing in front of an empty hall. Chairs are there, and stones are placed on the chairs, and I am not talking to people, but stones. And it is absolutely accurate, because I do not look at the outside, my attention is attracted not by the outer shell of a person (how he looks and what his manners are), but I look at the reflection of his inner person, how I feel him, and I see and feel only a stone in front of me. Because there is no understanding. And this is not surprising - as it is all in accordance with the law of similarity of properties. I appeal to his inner man, and he listens to me with his outer man, and therefore there is absolutely no similarity of properties, and he is completely unable to understand what I am saying to him - because I am talking to his inner man. Similarly, here Shlavey hasulam says: everything in the world is a mass. All the teachings are a mass, except for a person who has come into the full realization of One Creator, and he no longer has his own territory. As only such a person is able to give, and he becomes like the Creator, otherwise that person has no connection with Him. And it is absolutely forbidden to convince a person from the masses of something. Better not. As rather, he will convince you, because he will have the arguments of our world, the serpent, and he will soon transfer you to his side, or rather, he will confuse you. About

that Shlavay hasulam says that people who only understand the language of self-love will not understand another language, that is, the language of bestowal.

ל, שיש שלימות בהכלל מבחינת הריבוי. "מ, שזה נחוץ לטובת הכלל, כנ"א לזאת, בכדי שתהיה להם אחיזה בתו
מ. ואין זה שקר חס ושלום, שלא אומרים "ואם יגידו להם, שאין שלימות בעבודתם, אז בטח הם יפסיקו מלקיים תו
מ, היא דבר גדול מאוד, היות שכל פרוטה ופרוטה מצטרפת לחשבון "להם האמת. היות שכל אחיזה שיש בתו
גדול, כי ישראל ערבים זה לזה. אם כן כל עבודה, שמי שהוא נותן, מצטרפת לעבודה של כל אחד ואחד מהכלל

He further explains to us what it is with regard to the work of the masses.

If so, in order that they would have some kind of clue to the Torah and the commandments that it is necessary for the masses, as stated above, that there is perfection (in some form) in the masses in relation to the many(5). And if you tell them that there is no perfection in their work (6), of course, then they will stop performing the Torah and the mitzvot, in general (7). And this is not a lie, God forbid that they are not told the truth (8). Since all the attachment that is to the Torah and the mitzvot is a great thing, (9) since each penny connects to a larger account (into a large amount) (10), and therefore Israel stands for each other (11). And therefore all the work that someone gives (12) is added (combined, joined) to the work of each person from the masses.

(5) many - means that one fulfills a little bit of this, the other a little bit of that, if you put it all together, it translates into some fulfillment of the Torah and the commandments.

(6) What perfection can there be if a person wants something for his own sake? There is no perfection in this, and there is no middle ground, and there is no 99.9% for him to do for the sake of bestowal and 0.1% for himself. In the spiritual there is no compromise - the intention should be 100% towards bestowal. Whether it works out or not is none of your business. You should try to do everything so that the intention in your eyes is true and correct. As worrying about how your heart will be seen from above is not your task.

(7) "They will stop performing the Torah and the mitzvot in general." The logic is: "Ah, if everything I do is also imperfect, then why do I need to do it at all?" Therefore, they are told: do this and do it with your hands and feet and everything will be fine, and you will have everything. They are certainly not lying. He will explain it to us now. But such people are given this in such form, and they are happy, they shine and believe that they have perfect service.

(8) This is not a hoax, and now he will explain to us that this is also true - for such a person.

(9) See? Whatever the attachment to the Torah and the mitzvot (commandments) may be, if a person is hooked, something touched him, and he does something - then this is a great thing! Why? He explains ...

(10) "In a large sum", means: one fulfills something and the other fulfills something, and nothing disappears and together they give a sum which connects into some big - a large sum.

(11) ערבים aravim - stand for each other. Israel are those who seek the Creator. They stand for each other, they are interdependent. What one does, he does for the sake of the other. There is such a

concept, aravut - guarantee. Israel stands with a pledge for each other. Each adds to the other. But if one does not, then the other suffers. They are like one body, like one organism.

There is such a midrash, an allegorical narration in the Torah, when two people are seated in a boat, a Jew and a Jew (There is a difference when I speak of a Jew and of a Judaist. Because anyone can be a Jew, meanwhile a Judaist is one who already seeks the Torah and works on himself) And now, two of them are sitting in a boat, each in his own place, they have already bought a ticket for themselves, and they are being transported somewhere. One takes a drill and drills a hole in the bottom of the boat. Another asks: "What are you doing? We all go to the bottom!" And the other replies: "This is none of your business! Go to your place. I bought my ticket and do what I want. I have my ticket, and you have yours, and I have nothing to do with you." Israel is just as naive if one engages in Torah and the other does not asking: "Why do you care about this?" As in general while breaking through the layer of the serpent, the total critical mass is important in order to break into the spiritual and reach some spiritual level (someone comes to Asiya, someone to Yetzira, another to Briyah, or to Atzilut) and, thus, calls forth a light from there that will penetrate into our world through all the barriers of the serpent and bring deliverance and the light of life. And when this critical mass does not exist, then, of course, everyone suffers from it. Firstly - the people of Israel, and then all the rest.

(12) In Hebrew they say that a person gives work. Interesting, huh...? In spiritual, working, means that a person gives work.

You should always look at this language. This is a great thing. You do not need to speak this language, but look at the words and which verb is used in one place or another, because in this language one can see the true interrelations of phenomena and the forces of the universe that are engraved in the language itself. So, work is given. It is not done, but given. But how? I produce work, this is my work! No, you give work. If you work with the goal of not giving, but with the goal of taking, then this is not even considered work. And the work is to give work. I do the work and give it. It is very important to follow how this is expressed in the holy language.

Therefore, they are not deceived when he says: "do so and do so", physically, with your hands and feet, say something, open your mouth, bend over, sit down, stand up, fall in prayer, light candles, wash your hands, etc. All things are physical - all this is important, after all, because each adds his own penny by his fulfillment, and it turns into something big. But, of course, this work is far from perfect.

ל, שיש שני גיבורים, גיבור בכמות וגיבור באיכות. גיבור באיכות הוא אריה, וגיבור "רצ"ז כמו שאמר אאמו בכמות הם ארבה, שלשניהם יש כח שקשה להתגבר עליהם. אי לזאת, להכלל אנו צריכים, שהם גיבורים באיכות. ומשום זה אומרים, כשמתפללים, אפילו לא יודעים את פירוש המילות, זהו ענין גדול, היות שיש בהמילים הקדושים סגולה גדולה, שמאירה בבחינת מקיף להאדם, אף על פי שהוא אינו מרגיש בבחינת פנימי.

And this said Baal hasulam (13), that there are two types of heroes, a hero in quantitative terms and a hero in qualitative terms. The hero in qualitative terms is the lion, and the hero in quantitative terms is the locust, that both have power, that it is difficult to defeat them. If so (14), then the mass is necessary for us that they are heroes in a qualitative sense (15). And therefore they say when they pray, even if they do not understand the meaning of words, this is a great

thing, as there is in the holy words a great miraculous action that shines with a surrounding light on a person, even though he does not feel it from the inside (in the aspect of inner light).

(13) baalhasulam. We have already said that he attributes 7 attributes to his father: My father, my servant, my teacher, etc. And we will say simply: Baal hasulam.

(14) Obviously, he means here (as I suppose, so it begs) that mass is like a locust: everyone bites a piece, a leaf, and together they devour the whole forest. Together they have huge power and it's hard to beat them. While a lion is a personality and he is also hard to beat, he is a hero in qualitative terms.

(15) I think this is a typographical error (typo). After all, it suggests that the mass - these are heroes in quantitative terms. He himself said that locusts are heroes in quantitative terms, otherwise he contradicts himself. He said that each of them gives a penny, and together it turns out a large amount. Since here he is talking about locust, then obviously there is a mistake. But we say as he says. Just say, nevertheless, that it is possible, even if this is a mistake, we will not argue.

אבל לא אומרים להאדם, אם הוא רואה את המילים, מה שהוא אומר, ויודע קצת פירוש המילים, ורואה, שהגוף לא מסכים למה שהוא אומר. אז אומרים לו, זה לא שייך אליך, ואל תתחשב עם המחשבות זרות, מה שהגוף אומר לך, שאין אתה מסכים למה שהגוף טוען. אלא סוף הכבוד לבוא. היינו, רק כשאתה תגיד המילים, מה שהחכמים שלנו סידרוהו, שאנחנו צריכים להגיד את כל הסדר של התפלות והבקשות, אין אתה צריך לשים לב לכל זה. היינו, שאין לך להתחשב מה שהגוף טוען, שאתה אומר שקרים. זאת אומרת, מה שאתה מוציא מהפה, הכל שקר. היינו, שאתה מבקש דבר מה, ואליבא דאמת אין אתה בעצמך מתחשב עם הבקשה שאתה מבקש.

And now he moves on to a person who already felt in his heart that he does not belong to the masses. He feels that he is not perfect, that he has discrepancies between two desires: the desire of his soul to serve the One Creator and the desire which is prompted by his body.

But they do not tell a person if he sees the words he utters, and he already knows a little of the meaning of the words, and sees that his body does not agree with what he says (16). Then they say to him (17): "this no longer applies to you," so that you do not take into account other people's thoughts, that the body tells you (18), that you do not agree with what your body requires (19). But in the end comes honor (20). That is, only after you say the words that our wise men have ordered, that we should say the whole order of prayers and requests, you do not need to pay attention to all of this at all (21). That is, that you do not need to reckon with the fact that your body insists (22), that you say false words. This means that what you take out of your mouth is all a lie (23). That is, that you are asking for things, but in truth, you do not consider in yourself, as you say, in relation to the request that you are asking.

(16) This means that a person is already working on himself and he already sees that he is not perfect.

(17) "Then he is told" this is a different attitude, a different system of instruction in spiritual work.

(18) I try to translate everything in the most literal way: so that you ignore the thoughts that come from your body.

(19) "Do not listen to what your body tells you" Kabbalah speaks about completely different work.

(20) "come to your honor" - do not pay attention and everything will be fine.

(21) For all these pretensions of your body that dissuade you.

(22) "You do not need to, in general, reckon with what your body requires." It's a great thing to constantly apply in spiritual work! The body says to you: "You are deceiving, you are lying, you say words, but in your soul you do not agree, you want to receive for your own sake". So, it is necessary for a person not to reckon with this, not to fixate his attention on what rises from within his external person, from his body, that is, the desire to receive for his own sake.

(23) When you do not have an internal agreement with what you are saying, do not pay any attention to it! - this is a temporary thing, come out of it, go beyond reason. Reason dictates that you are really cheating, that you are lying, that you are saying one thing and you are feeling another. So, do not listen to your outer person, your body, but go beyond reason and say "those are the words that the sages have commanded to us".

It is clear that a person who is working on himself has contradictions. He feels contradictions, his body tells him that he is lying, etc. And this is how a person feels. While the mass man feels perfection, he does not feel lack. What is Shlavei hasulam telling us? Everything is the same, a person must say a prayer in the entire order of prayers as established by the sages.

The fact is that the sages of the Great Assembly established the prayer immediately after the restoration of the Second Temple. At that time in Sanhedrin, the assembly of the 70 wise men was the last of the prophets. Great people - in the sense that they still knew very clearly and in strict accordance the spiritual roots and their branches in our world. That is, they could associate phenomena in the spiritual world, spiritual degrees, with words and expressions, and they clothed all this in prayers and praises. They made a perfect prayer out of it - completely different from what exists in the world (maybe we will do something like that someday. Ari did it, he wrote a special book ... Baal Sulam, Yehuda Ashlag, also wanted to make such a prayer book for Kabbalists indicating what forces are attracted, what name of the Creator is at what step, etc. But he failed, but you can read Ari to find out all of this).

They made a prayer of such a mechanic that a person rises by actions and prayers gradually from the dust of the earth (as we do in our studies, but in a very perfect plan the prayer is made by the Great Assembly.), It rises gradually into the world of Assiyah. What does rising mean? Attracting the light from the world of Assiyah. Gradually, it begins with the three lower Sefirot, Netzach, Hod, Yesod, then it passes into the higher, middle sefirot of Assiyah, then passes into the next three sefirot, the Kether. Then, with some other prayers, it rises into the world of Yetzirah, then into Briyah, and so on to

Atzilut. And when he comes to Amid (where a Jew should already be standing in prayer), he is already standing in the world of Atzilut, that is, reaches its apogee. After this prayer, there is another series of prayers through which he again gradually descends the spiritual ladder downward: he goes gradually to Bryah, then Yetzirah, then to Assiyah and to our world. That is, he climbs the spiritual ladder, and then descends down, but no longer by what he was, but he pulls the light that he summoned along with Mochin. Because nothing comes from above if it is not summoned from below. He draws the light, and this light shines for him all day long. In the daytime, of course, he adds something else, and so on.

Thus, this prayer is completely constructed, and a person should not listen completely to the inner grumbling of his body, his desire to receive for himself, who tells him: "well, you're lying to yourself!". You should not fix his attention on this. You should know that this is a perfect prayer, and you should try to say it with the greatest kavana, intent, and gradually, as you says, סוף הכבוד לבוא, "honor will come at the end," praise, victory over your body will come.

ואתה לא חושב אפילו מה שאתה מבקש, כי החסרון שלך, "השיבנו אבינו לתורתך" לדוגמא, אתה אומר מה שאתה מרגיש שחסר לך, הוא כבוד, וכסף, וכדומה. אם כן הוא טוען טענות אמיתיות. אז אומרים לו, שאין לך להסתכל מה שהגוף טוען, אלא שזה, מה שהוא טוען, אינו טוען שאתה תבקש באמת על תשובה, אלא הוא רוצה להכשיל אותך, שלא תתפלל, לכן הוא בא אליך וטוען טענת צדיק. אלא שזהו מחשבות זרות, שאל יסתכל עליהם כלל.

Shlavey assulam goes further and tells us what the body requires from the person and how to work with this.

For example, you say "bring us back, our Father, to your Torah" (24), while you do not think about what you are asking for, because that shortage that you have, what you feel that you are missing that honor and money, etc. (25). If so, then his (body) requirements are true. Then he is told (26) that you do not need to look closely at what your body requires, but what it (your body) requires is not what it requires that its requirements be met, but it wants to knock you down It's confusing for you not to pray, so it comes to you with the requirements (claims) of the righteous (27). But know that these are other people's thoughts (28), so that you will not look at it at all.

(24) There is such a prayer that the Jewish people say.

(25) that is, you say "bring us back Father to your Torah", and at that moment you want honor, money, etc. You want one thing, but you say completely different things, and he explains quite

reasonably: it is forbidden if you are doing spiritual work to fixate your attention on the arguments of your body. It is necessary to rise above it.

(26) "He is told" - wise men give advice to the one who works on himself, who feels it, and this is the way of the personality. This is what the Creator wants.

(27) "It comes to you with the claims of the righteous," comes and says: "Look, and you have another intention!". As if, it changes into a righteous person and, as it were, speaks from a righteous person to confuse you. Don't listen to it! This is a great thing: learn it. It may be a long way, but it is the right way.

(28) Other thoughts, that is, not the thoughts of the Creator, but from other gods. The thoughts are "to take for your own sake," and not "for the sake of the Creator." Thoughts divert a person from his single direct path to his perfection in accordance with the plan of creation.

That is, a person stands in prayer, and these thoughts come to him from his body. All sorts, even the dirtiest. But he should not pay any attention to them. Let them be with you, do not pay attention.

You will not pay attention, and they will not be claimed. After all, these questions are not asked because they require an answer, but to confuse. So that you pay attention to them and fixate on them. And as soon as you fixate yourself on them, you lose your focus on prayer. And then you, of course, completely fall under the power of the Klipot, the body, the snake, etc. And at this moment a part of you is killed by malach ha-mavet, the angel of death. All these are the same concepts in different ratios.

ל, שאין האדם "והסיבה שמחנכים אותו ללכת בבחינת, שכל מה שהוא עושה הוא בחינת שלימות, הוא כן מסוגל לעבוד באיזה דבר, שאין הוא רואה שם התקדמות. כדוגמת הסדרים הנוהגים בדברים גשמיים. למשל, כשהאדם מתחיל ללמוד מקצוע של נגרות, ורואה שאין הוא מתקדם בהמקצוע, אומרים לו, נגרות אין זה בשבילך, אלא תלמד מקצוע אחר. ואם במקצוע השני אינו מצליח להתקדם, אז אומרים לו, אין אתה יכול להמשיך בזה, כיון שאין לך שום התקדמות בלמודים האלו, אלא הוא לא מסוגל להיות בעל מקצוע, אלא הוא יכול להיות רק פועל פשוט.

And the reason that (a person) is educated to go in the aspect of that what he does is an aspect of perfection, as stated above (29), (this is because) that a person is not able to work on anything, if not sees in this no progress, according to the same order as is used in material affairs. For example, if a person begins to study a carpenter's specialty, and he sees that he is not advancing in this specialty, they say to him: "carpentry is not for you, but go learn another profession." And if he does not succeed in another profession, then they say to him: "you don't need to continue further, because you don't have any progress", because he is not able to become a master in this profession, however he can only be a simple laborer.

(29) "As stated above" - he again returns to the education of the masses.

שעושים הוא בגדר וכמו כן כאן בעבודת ה', שרוצים, שהוא כן ימשיך בעבודה, מטעם שברוחניות כל מה אלא אומרים לו, כל מה שאתה. ל, לכן אסור להגיד איזה חסרון בעבודתו "השלימות מבחינת הכלל כן

עושה הוא שלימות, מטעם שכל פרוטה ופרוטה מצטרפין לחשבון גדול, ואין שום מעשה ברוחניות הולך לאיבוד, אלא כשיבוא הזמן של גמר התיקון, אז כל המעשים יתקנו.

And the same thing here, in the work for the Creator, that they want him, nevertheless, to continue in his work (37) due to the fact that in the spiritual all that is done is all within the framework of perfection in relation to the mass, like said above. Therefore, it is forbidden to disclose to him any deficiency in his work (38). But they say to him: "Everything that you do is perfection," because every penny is a penny, he adds to that big account, and no act in the spiritual goes to waste (it's not lost), but when the final time of correction comes, then all affairs will be corrected.

(37) So he continues to pray, study the Torah, etc., and does not leave it, as one who studied carpentry and did not advance. They want him to continue, despite the fact that he does not understand anything, does not feel anything.

(38) It is forbidden to disclose a lack of one's work to a person from the masses. That is, one who feels himself a mass who is not awakened to work individually for the Creator, is forbidden to say that he has a lack of work — as with the carpenter who is told: "Take care of something else, become, for example, plasterer - maybe you will succeed there." And in spiritual work it is forbidden to say this to the masses. The man of the masses must do this as if he is receiving perfection. You can't explain it to him. And this is not a hoax - it should be.

Sometimes it seems to us that Shlavey hasulam repeats itself. But it's author knows where to repeat himself again. It is repeated on a different level, and you have to tune yourself in order to allow this great kabbalist to direct you along the path that he indicates.

Lesson 7

נמצא, שלא אומרים לו חס ושלום שקר, אלא בשבילו מספיק עבודה זאת, מסיבת שאין הוא מסוגל לעבוד בבחינת הפרט, ששם מלמדים את האדם ללכת בדרך הבקורת, היינו, האם באמת הוא מסוגל לקיים את מה שהוא מבקש, זאת אומרת, אם פיו ולבו שוים, במה שהוא מבקש מה', או שהוא רואה, שאין הגוף מסכים למה שהוא מבקש. וצריך תמיד לראות את מצבו האמיתי.

We find that they do not tell him (that this is) God forbid, a lie (1), but that for him (for his state of mind) such work is sufficient, since he is not able to work in the aspect of individuality where they teach a person to go the way of investigation, that is, whether or not he is able to fulfill what he asks. That is, are his mouth and heart alike (tuned) in what he asks from the Creator, or does he see that his body does not agree with what he asks. And he must constantly see his true state (2).

(1) They do not say to a mass person with the mass sensation of working for the Creator, that this is all a lie - in the sense that he is perfect, that he is deceived by this.

(2) This is the whole difference between mass work and personal work.

והסיבה שנוהגים שני מיני הדרכות, אנו מוצאים זה בחז"ל (כתובות י"ז) במחלוקת בית שמאי עם בית הלל בענין "כיצד מרקדין לפני הכלה". שבית שמאי אומרים, "כלה כמות שהוא", היינו להגיד האמת באיזו צורה יש לה. ובית הלל אומרים, "כלה נאה וחסודה". אמר להן בית שמאי לבית הלל, "הרי שהיתה חигרת או סימא, אומרים לה כלה נאה וחסודה" (ופירש"י, "חסודה", חוט של חסד משוך עליה). (והתורה אמרה, "מדבר שקר תרחק". אמרו להם בית הלל לבית שמאי, "לדבריהם מי שלקח מקח רע מן השוק, ישבחנו בעיניו או יגנונו בעיניו". הוי אומר, "ישבחנו בעיניו". מכאן אמרו חכמים, "לעולם תהא דעתו של אדם מעורבת עם הבריות". ופרש"י, תהא דעתו של אדם מעורבת עם הבריות, לעשות לאיש ואיש כרצונו.

At the beginning of our calendar (I - II cc.), The wise men of the people of Israel had two schools: the school of Hillel and the school of Shammai. And these two schools correspond to two lines: right and left. The right is more Chassadim, the easy one, which gave the people relaxed laws. This is

the school of hillel. And another school, Shamaya, which approached spiritual work on the left side. A more strict school that gave work in a more concise and strict form. So, these two schools did not contradict each other, but provided two different approaches. One for the masses (hillel, from Chassadim), and the other (Shamai) from the side of the force of law, more strict in fulfilling the commandments and study of the Torah.

So, he cites here a fragment from the Talmud about two approaches to training, education in spiritual work. One for the masses, the other for the individual. Shlavey hasulam references here a fragment from the Talmud. Thus, we will gradually study the Talmud as well. Here we study Shlavey hasulam and Zohar - everything is built on the Zohar, and at the same time we will indirectly study the Talmud. Also, there are many verses from the Torah and the Prophets themselves, and we will also consider them here in principle, as we consider the entire Torah and the Prophets, and the Talmud, etc. In Shlavey asulam.

Back to the text:

And the reason that two types of instructions are applied (two types of instructions for spiritual work), we find this among the wise men in disagreement (3) between the school of Shamai and hillel in aspect of how to "dance before the bride" (4). What the school of Shamai says: "the bride is what she is," that is, it is necessary to tell the truth in what form (how she look) she is. Meanwhile the school of hillel says: "The bride is charming and sweet" (5). So the school of Shamai says: "If she is limping or blind, do you say that the bride is charming and sweet?" (Rashi explained that "sweet" means "that the thread of chesed, mercy is extended to her") (6). And the Torah says: "He who speaks a lie moves away (from the Creator)." So then the school of Hillel said to the school of Shamai (7): "In your opinion, the one who made a bad purchase on the market should be praised in his eyes or criticized in his eyes? I would say that we should praise this purchase in his eyes. " From here, the sages said, "it is always (necessary) for a person be connected with the creations." And Rashi explained that a person (internally) intertwined himself with the creations, to make a man according to his desire.

(3) We say disagreement, but the disagreement was constructive. There are creative differences (differences for the sake of Heaven, in order to better understand the management of the Creator). And there are disagreements that destroy. The differences between these two wise men are constructive. But the disagreement, which was, for example, between Moshe and Korach, is destructive. Because Korach, who was on the left, wanted to seize the priesthood purely for selfish purposes at any cost. So, we will now consider these two paths, one for the masses and one for the individual, in disagreement between the schools of Shamai and Hillel.

(4) In the Talmud, a piece or some expression is taken - and this is taken as a topic. And now, this is the topic "How to dance in front of the bride." The man took a wife. And now, now he has a wedding. He made his choice, and so, everyone came to the wedding and, everything is already there and accepted, and all parties are satisfied. And now he explains how to dance in front of the bride, what should be the attitude towards what kind of wife he took, etc.

(5) That is, this is the approach of hillel, a soft school: no matter how she may look they will say: "The bride is charming and sweet."

(6) **"Sweet" means "thread of chesed, mercy, stretched towards her."** Which means sweet, and not pretty, as we may have thought.

(7) hillel's school gives another example in order to clarify the position and provoke a dispute and prove the truth that the bride is charming and sweet.

Now we understand what he meant. On the one hand, the school of hillela, says that the bride is lame and blind, but on the other hand, it must still be said that she is charming and sweet. If a person went to the market and made a bad purchase, do you have to praise or criticize it? And he explained that there is such a principle: it is necessary to communicate internally with other creatures, that is, each person should be done at will. What does it mean? He further explains.

והדבר הזה צריך ביאור, אם אדם, שאינו כל כך בקי, דרך משל, בבתיים או ביהלומים. ולוקח עמו איש שהוא בעל מקצוע בעיניו. ואם הלוקח רוצה לקנות דירה, מה שמוצאת חן בעיניו, או יהלום, שמוצא חן בעיניו. והאדם הזה שלקח עמו בתור מבין, והוא רואה, שהם לא טובים, וכי מותר שלא להגיד לו את האמת, שזהו מקח רע. היתכן לומר כך. ולפי פירוש רש"י, שמפרש, "לעולם תהא דעתו של אדם מעורבת עם הבריות", לעשות לאיש ואיש כרצונו, היינו אם הוא רוצה מקח רע, שיגיד לו, נכון זהו מקח טוב.

And this, of course, requires clarification if a person does not really understand (anything in the purchase he wants to make) (8), and he takes with him a person who has a profession in these matters (9). And if a buyer wants to buy an apartment that he likes, or wants to rent an apartment that he likes, (and) this person whom the buyer took with him as an expert, sees that they (these apartments) are not good (10), and is it permissible for him not to tell him the truth that this is a bad purchase? Is it possible to say so (11)? And in accordance with the explanation of Rashi, who explains (saying) "may there always be striven by a person to be woven with other creations," (12) for every person must do according to his wishes, that is, if he wants to buy a bad purchase so that he must tell him: this purchase is good.

(8) בקי (baki), that is, not an expert in homes or in rental homes.

(9) "Who has a profession in these matters," that is, an appropriate, necessary profession. If he needs a specialist in homes, then he takes a real estate agent with him.

(10) Not suitable - they are not suitable for the buyer. For the price, quality, or any other reason they are not suitable for.

(11) "Is it possible to say so?" - this is what he gives such an argument. It is impossible not to tell the truth, but the school of Hillel does not agree with this.

(12) "**May the aspiration of man always be to be woven with other creatures,**" so that he can always feel himself in another, approach him from the same position as himself.

What does it mean? In order to give to a man according to his desire. He asks a rhetorical question: that if a person wishes to make a bad purchase, he has such a desire, then, according to Rashi's explanation, then let another person tell him that this is a good purchase. Because the desire of that person should be done according to his desire. But how is this possible? He will now begin to explain this to us.

אלא צריכים לומר, שיש הפרש, מטעם שאדם לקח את המקח רע, ובידו לתקנו, היינו שלא יקח את המקח רע, בודאי שצריך להגיד לו את האמת. מה שאם כן אם כבר לקח את המקח רע, ואין בידו לתקנו, אז אסור להגיד לו את האמת, כי מה הוא ירויח מזה, שידע את האמת. רק יהיה לו יסורים בחינם.

Here he explains to us the meaning of this. Here we must look very carefully. He connects this with what he said earlier, with those two systems of upbringing: mass and personality.

But it must be said that there is a difference due to the fact that a person bought a bad purchase, and he can fix it (13), that is, so that he does not take this bad purchase, of course, then you need to tell him the truth (14). But if he has already bought a bad purchase, and he does not have the opportunity to fix it now, (15) then it is forbidden to tell him the truth, for how will he benefit from learning the truth? Only will he needlessly suffer for nothing (in vain).

(13) "**Power to correct,**" for example, we in Holland have a rule: whenever you buy something, you get a receipt. You come home, try it, measure it, and if you do not like it, then you can bring it in to return or exchange it, to get your money back within a week. In any case, you can correct your mistake. That is, if a person bought a bad purchase, it means that he did not get what he expected in any case.

(14) "**So that he does not make this bad purchase, of course, then it is necessary to tell him the truth**" - that is, when there is an opportunity to correct it.

(15) "**He has no opportunity,**" which means he cannot give, there is no refunds or check, any reason that cannot be corrected.

The same applies to the example of a wife. A person already took her and was pleased, and already spent money on her, paid for a wedding, bought a ring, drove to a restaurant. And then someone comes and says: "She is this, and she is that, and she was with that, and she was with this." Whatever he wants to say, there's no need to say it. We must please him. Therefore, the school of Hillel says, in this case it is necessary to say: "The bride is charming and sweet," otherwise you give him suffering for nothing when nothing can be corrected. This is the highest, divine logic that needs to be learned. Stupid truth is not needed.

אז שייך לומר כמו שפירש"י, לעשות כרצון איש ואיש. שפירושו, הרצון של כל איש ואיש הוא, שיהיה לו תענוג. אי לזאת, אם יגידו לו האמת, יהיה לו יסורים, אסור להגיד לו האמת, כי זה לא רצונו. כי רצונו של איש, הוא להנות מהחיים, כי זה היה מטרת הבריאה. ומשום זה אם יגידו לו האמת, אז יהיה לו יסורים. מה שאם כן אם עדיין לא קנה, אז שיגידו לו את האמת, הוא יהיה שבע רצון מזה, מטעם כי עכשיו שידע את האמת, הוא לא יקח את מקח הרע, ויקח מקח טוב, כפי שהוא מיעץ לו, ויתן את המחיר הדרוש עבור מקח הטוב.

And he further explains this to us, by binding this with the basic deepest depths of the human soul and the purpose of creation.

Then you can say so, as explained by Rashi, to do at the request of each person. This means that the desire of each person is to have pleasure. If so, if he is told the truth, and he suffers, it is forbidden to tell him the truth, because it is not his desire. (16) For the desire of man is to enjoy life, because it was the purpose of creation (17). And therefore, if he is told the truth, then he will suffer. But it's quite another thing, if he hasn't acquired it yet, then if he is told the truth, then he will be pleased with this desire (18) due to the fact that now that he knows the truth, then he will not buy a bad purchase, (19) he will not buy this bad purchase, but buy a good purchase, as this person advises him, and he will then pay the price required for a good purchase.

(16) It is very important now, when you listen to it, not to contradict what you listen to, based on your experience and your considerations, and your life rules, attitudes, etc. Because he explains it us using divine logic, not human logic. Ignore those rules and wisdoms that are peculiar to the temporal wisdom of our generation. Then you can hear the divine logic in his words, although it may seem that this is not exactly what he says. For example, a person has cancer, and he has little time left to live, shouldn't he be told the truth? So that he can prepare for death, do something for his children, put everything in order, make a will, instead of hoping for no reason. Is it possible to justify such an attitude? It would seem no. But I have to listen to this and try not to struggle with what he says. And then you will see the inner meaning and come out above your knowledge and acquire a higher mind instead of your inner mind with it's limited time and understanding.

(17) **"For the desire of man to enjoy life, for this was the purpose of creation"** Never forget it! What does your truth give to him? The purpose of creation is to enjoy the creation. The Creator Himself has this purpose: to delight His creation. And you come with your truth. Who needs your truth when it brings suffering? While you should be giving him the opportunity to enjoy.

(18) **"... If he hasn't acquired it yet, and he is told the truth, then his desire of this has been sweetened"** - if he still has an opportunity not to buy, only he agreed, but he has not signed yet, and you give him advice, then you give him good advice. This is allowed.

(19) **"because now that he knows the truth, and he will not make a bad purchase,"** and then you make him happy. Instead of telling him once he already bought, and he has absolutely no opportunity to correct anything! And if you tell him then, then you do a controversial thing that is no good: you are doing something against his will. He already bought it, and you are saying it is bad.

And now he, obviously, will connect this with these two methods of education of the masses and the individual in spiritual work.

אותו הדבר כאן בענין עבודת ה'. כי לאנשים השייכים להכלל, שלא רוצים או שלא יכולים להבין שפה אחרת משפת אהבה עצמית, ואם יגידו לו על עבודתו, שאין בזה שלימות, שזה דומה למה שאמרו חז"ל, "הקונה מקח רע", היינו שאין לו היכולת לתקנו, אסור לומר לו, שזה מקח רע. אלא, "ישבחנה בעיניו". מטעם כפרש"י על מה שאמרו חז"ל, "מכאן תהא דעתו של אדם מעורבת עם הבריות", היינו לעשות לאיש ואיש כרצונו. שפירושו, אם הרצון של האיש הוא רק באהבה עצמית, צריכים לומר, שהעבודה הזו, שאתה עובד שלא לשמה, היא עבודה נאה וחסודה. ואיך יכולים לומר שני דברים מנוגדים בבת אחת, היינו שעבודה שלך היא שלא לשמה, ומכל מקום היא עבודה שלימה וטובה.

The same is true of spiritual work for the Creator. For people who belong to the masses, who do not want or can not understand a different language than the language of self-love, if you tell him about his work that there is no perfection in it, that this is similar to what the wise men said: who buys a bad purchase, that is, that he cannot fix it, and it is forbidden to tell him that it is a bad purchase, "but you have to praise it in his eyes because as Rashi explained that the wise men said: "May there always be the striving of man to be woven with other creatures," that is, to make each oh man at his will. Which means, if a person's desire consists only of self-love, you need to say that this work, which you do not for the sake of heaven, is a pleasant and sweet job (20). So how can we say (these) two opposite things at once, that is, that your spiritual work is lo lishma, not for the sake of heaven, and, nevertheless, this work is perfect and good?

(20) **"the work that you do is not for the sake of the sky, this work is pleasant and sweet."** That is, it is what it is, as the school of Hillel says "as they dance in front of the bride": she is charming

and sweet, even if she is lame and blind. They approach the groom and make him feel good, so that it is according to his desire. For this is the purpose of the Creator in relation to the creation. The Creator does this with every person. How can we do otherwise? We, those who are trying to do everything to somehow more and more come closer to the Creator in properties. We must do as He, although we do not understand it. And I must say that this spiritual work, which this mass man does, with his hands and feet, without the required Kavana, is a nice and pleasant work.

אולם הוא מתחיל להבין מצד עצמו, שהוא אינו מסוגל לעבוד לשמה. אלא כמו כל הכלל, שעובדים רק שלא לשמה. על כן הוא אומר, אני לא גרוע מהכלל כולו. ומה שכתוב בכל המקומות, שהאדם צריך לעבוד לשמה, עבודה זו ניתנה רק ליחידי סגולה שבדור ולא להכלל, משום שהעבודה לשמה זהו עבודה קשה. לכן יוצא שמדריכים אותו כרצונו.

Goes further and tells more about this man from the masses.

However, this person himself begins to understand from himself that he is not able to work for the sake of heaven (21). But as a mass, which only works for the sake of the sky. Therefore, he says: I am no worse than the whole mass. And the fact that it is written everywhere that a person should work for the sake of the sky, this work is given only to the units that are most outstanding in the generation, and not for the masses (22), since work for the sake of the sky is hard work. Therefore, it turns out that they instruct him according to his wishes (23).

(21) "For the sake of heaven," that is, with bestowal, לשמה Lishma means for the sake of the Name of the Creator. "Not for heaven's sake," לא לשמה lo lishma - for himself.

(22) "This work is given only to individuals, the most outstanding in the generation, and not for the masses" - this is how he comforts himself.

(23) "They are instructing him according to his wishes," that is, he cannot, does not want, or does not see that it is necessary to work for Creator with bestowal. For the sake of the Creator, and not for yourself. Therefore, he is being instructed to do so as he pleases. For then he can work. If a person is forced to do something not at his will, of course, he will leave it and say: I don't need it.

אמנם אנשים ששייכים להפרט, שיש להם דחף פנימי, שאין להם סיפוק מעבודת הכלל. היות שיש להם נטיה להאמת, ואין הם מסוגלים להבין דברים מנוגדים, אלא שהוא אומר לעצמו, או שאני עובד ה', או שאני עובד עבור עצמי. זאת אומרת, הוא לא יודע פשרות, אלא הוא אומר, או שאני כולי לתועלת ה' ולא לתועלת עצמי, או לתועלת עצמי ולא לתועלת ה'. וזהו כמו שאמרו חז"ל (סוכה

מ"ה("כל המשתף שם שמים ודבר אחר נעקר מן העולם", שפירושו, שרוצה לעבוד לתועלת ה', וגם קצת לתועלת עצמו, הוא נעקר מן העולם הנצחי).

And he now tells us about a person who belongs to individuals who is already individually working on themselves.

However, people who belong to individuals who have internal pressure (pressure, need, inclination) that they have no satisfaction (they are not enough) in the work of the masses. That is, that they have some kind of penchant for the truth (24), and they are not able to understand the contradictory things (25), but he says in himself: either I work for the Creator, or I work for myself. This means that he does not know compromise, but he says: either I work fully for the Creator and not for myself, or for myself, and not for the Creator, (26) and this is what the wisemen said: "everyone who combines the name of heaven and another thing, (27) is eradicated from the world", which means that he wants to work for the Creator, as well as a little for himself (28).

(24) "inclination to the truth" ... It is interesting that a person who begins to work for the Creator as an individual, suddenly appears to have a certain striving for truth.

(25) "**contradictory things**" - on the one hand, they say that it does not work for the sake of heaven, and at the same time they say that you work well, that your work is perfect and good. How can this be combined? For the mass - yes, but for this - no. His inner voice tells him no. He seeks the truth.

(26) He says: "either so, or so." Here, you can talk with such a person. And it is difficult to talk with a "cultural", "intellectual", "democrat" person. Behind all his statements, behind all of his Aesopian language, are his true motives. It is easier and even more pleasant to talk to a person who hates you, but you know who you are talking to. And he can come to correction rather than the one who is "both ours and yours". For example, a diplomat - he plays politics and uses opinions for the sake of his interests.

(27) He quotes from the Talmud, the treatise Sukkah. The "other thing" in the Torah is often called Sitra Ahra, not pure power, so as not to call it every time and not call these forces in the world. That is what "another thing" means.

(28) A very important thing. Such is eradicated from the eternal world. There is no compromise in the spiritual. It is impossible in the spiritual "and ours and yours", a little bit of yourself and a little bit to the Creator. A little bit according to the laws of the universe and a little bit according to the laws of my egoism. So you can not move forward and you can not get eternal existence, eternal life.

אי לזאת, שרצונו של אדם זה, הוא לראות האמת. לכן מדריכים אותו לעשות בקורת על מעשיו. היינו, אם פיו ולבו שוים, בזה שהוא אומר. ואם לא, הוא צריך לעשות מאמצים, שיכול לכוון לשם שמים. ואז הוא להיפך, היינו שהגוף נותן לו

להבין, שהוא צריך לדעת, שהוא מרים מעם, ואין הוא שוה לשאר אנשים, שהם שייכים להכלל, והוא שייך לעלות למדרגות ששייך ליחידי סגולה שבדור.

If it is, that the desire of this person (now he is talking about who feels himself as a person) is to see the truth. Therefore, he is brought up (given instructions, open books) to do a check of his actions (check his actions). That is, whether his mouth and heart are alike in the same way that he says (29). And if not (if he finds that there is a disagreement between his lips and his heart), then he needs to make an effort so that he can tune in to "for the sake of heaven." And then he will see that everything turns out the opposite, that is, that the body makes it clear that he needs to know that he is a "white crow" (30), and he is not like other people, that they belong to the mass, and he belongs to those who climb the steps that belong to several (prominent) individuals in a generation (31).

(29) "Is his mouth and heart tuned in the same way, in what he says?" Do not his lips say one thing, but their heart another.

(30) "He is the white crow," and in the holy language he is "the bitter of his people." That he stands out from his people does not suit his people. Everybody does it, and he is different.

(31) He feels it and recognizes it, and thus goes his way unique to his soul, works for the Creator ..

So he clearly, clearly explains to us that there was very little room for explanation. So we will gradually move forward through Shlawey assulam, and we will develop a second nature, a second nature. She will become our person, our superstructure, and will enter our blood, our organs, the whole person who is a person in relation to the Creator, and will give us amazing protection from all unclean. And at the same time, will open us the gates to the utmost personal salvation and exaltation, and completion.

Lesson 8

ואם אין הקב"ה עוזרו תיכף על מה שהוא מבקש, תיכף הוא נעשה ברוגז, ואומר, בשלמא שאר אנשים, שהם מן סוג השייכים להכלל, שהם דורשים ממך, שתמלא להם חסרונות גשמיים, היינו חסרונות של אהבה עצמית, אם אתה לא עונה להם, אני יכול להבין, שהם אינם כדאי שתמלא את משאלותם. מה שאם כן שאני מבקש ממך רק דרישות רוחניות, היינו לטובתך, כי מה אני רוצה, שאני אעבוד בשבילך, לשמש רק אותך, ובשבילי אני לא דורש כלום, ומדוע אין אתה עוזר לי תיכף על המקום. ובפרט שיש כבר זמן ארוך, שאני מבקש ממך, שאני רוצה לעבוד בשבילך, רק שהגוף שלי אינו מרשה לי לעבוד, ואני מבקש את עזרתך, ומדוע אין אתה עוזר לי.

Here he throws us to the left again. All questions, problems, research, doubts - all this is on the left side, all this is inside the mind. And all that is higher than reason, faith is higher than reason, perfection, a sense of perfection, merging with Chassadim is the right side. And the next paragraph, this is already about a person who does not consider himself a mass in his spiritual work.

And if the Holy One, Blessed be He, will not help him right away in what he asks, then he will protest and say, of course, I agree that other people, those who are of the type of mass person, ask from You so that You fill their material shortages, that is, shortages that relate to self-love, if You do not answer them, I can understand (because) they are not worth it for you to fill (satisfy) their requests (1) . But this cannot be said about me, because I ask you only for the spiritual, that is, for the sake of You, because what I want is nothing but the fact that I work for you, only to serve you, but for myself I ask absolutely nothing, so why don't you help me right there-and-then, on the spot? And moreover, for a rather long time that I ask you, that I want to work for you, only my body does not (does not allow) me to work for you, and I ask for help from you, and why don't you help me?

(1) the holy language says: "fill up their requests." Interesting! Because the request in the holy language is a shortcoming. Therefore, the request is filled.

נמצא, שהוא בא בטענות אמיתיות. ויש להבין את זה, למה באמת לא עונים לו. והטעם הוא פשוט, כיון שהוא בא בטענות שהוא צודק. ומתעוררת השאלה, מהו הצדק שלו. אז יגיד, שמדרך העולם, מישהו רוצה לעשות טובה להשני, אז הסדר, מי שצריך לקבל הטובה, הוא שומע בקולו של הנותן.

We find that he comes with true claims. And it is necessary to understand why, indeed, they do not answer his prayers. And the meaning of this is very simple, because he comes with claims that he is right. And now the question awakens: what is he right about (2)? Then let's say that, as is customary in the world, one who wants to do some good to another, then the order is such that one who needs to get something good, he listens to the voice of the giver (3).

(2) "He comes with claims that he is right?" That is, he believes that he is right. He works for the Creator, and not as a mass, he does not ask for material wealth for himself, he does not ask for his wife's health, etc. He wants everything for the Creator's sake, only to serve the Creator. And why, then, does the Creator no longer answer him? He believes that his claims are fair to the Creator. And now, Shlavei asulam asks: what is he right about?

(3) **"He listens to the voice of the giver."** If in our world someone comes to the bank and wants to take a loan for a house or something else, he sits and listens to what is required of him, because he is asking. And the bank says to him: this way and that, lay it down, etc. He listens to what the bank says, and not vice versa.

ומשום זה גם כאן בעבודת ה', בזמן שהוא רוצה לעבוד בשביל ה', נמצא, שהבורא הוא המקבל את הטובה, והאדם הוא הנותן. לכן הוא ברוגז על הקב"ה, מדוע הוא לא שומע בקולו. אבל בעבודת ה' הענין הוא להיפך מכפי שהאדם חושב, היות שזהו דומה מה שאמרו חז"ל (אצל כסף קידושין) דף ז' ע"א ("שהדין במקדש אשה, אומר הכתוב, ונתן בידה, שהבעל מחוייב ליתן כסף קידושין, מכל מקום אם הוא אדם חשוב, אם היא נתנה את כסף הקידושין, ואמר הוא, הרי את מקודשת לי, הרי זו מקודשת"). והטעם הוא, באדם חשוב בהאי הנאה דמקבל מינה, זה חשוב כמו נתינה ממש.

And now he gives us an explanation, and we see cardinal differences between the earthly logic and the divine. And our whole task of studying Kabbalah, Shlavei hasulam, Zohar and Etz Chaim to gradually absorb this divine logic and take it into ourselves, which means "to build a place" in your inner world where you begin to live this divine logic. Of course, in the affairs of our world it is necessary

to use the logic that is here (in business relations, etc.), but in our world you can apply the divine logic, only you need to look into how to apply it in specific cases .

And therefore here in the work for the Creator, while he (this person) wishes to work for the Creator, we find (in the eyes of this person, as is customary in our world, it turns out) that the Creator is the recipient of the good (which he gives), and the person is the giver (4). Therefore, this man is angry at the Holy One, Blessed be He: as-why does He not listen to his voice (5)? But in the work for hashem, everything is the other way around, (6) (and not so), as a person believes (7). And this is similar to the case that the sages (8) speak of in relation to the money of sanctification (9), that the law states that when he sanctifies his wife, he says what is written (in the Torah) and puts into her hand, because the future husband is obliged to give her money of consecration. (10) Nevertheless, if this person is important, (11) if she gives him money of consecration (12), and he says: "now you are consecrated to me" (13). And the meaning (of this is), as in the case of an important person, in the pleasure that (she receives) receives, it is considered as if he gives to her.

(4) **"The Creator is the recipient, and man is the giver."** A person works for the Creator and argues the following: "If I give you like a person gives (I pray for you, I do everything for you), then you are the recipient, and you must listen to me, just like a person listens to the bank employee when he wants to receive a loan. "You want to receive from me, I give to you, so then You should listen to me."

(5) **"Then a person protests..."** - This is a problem of the whole world. "I am so good, I do everything, why doesn't he listen? Why does everything bad fall on me? "And it's very important to take it apart.

(6) **"the opposite is the case with us."** This is all divine logic, everything is opposite, to the human logic.

(7) **"and not as a person believes."** And therefore, we should think so, like the laws of the universe, then we will not be in conflict with them and will not tear ourselves apart from all the best that they are trying to give us from the above. Everything is given in principle, but we do not receive it - because our properties are opposite to the divine logic.

(8) There is such a treatise in the Talmud. They deal with issues related to marriage. Everything in the Talmud is spiritual - it talks about how to come in line with the spiritual worlds in our world, and not just traditions. Therefore, there, when you read, you must also see the spiritual, including this law, when a man takes a wife.

(9) There is such a spiritual law "as a man takes a wife," when a man takes a wife, he must give something for her. A man is ZA in relation to the system of managing the universe, and a woman is Malchut, and all this is expressed in the laws of the Talmud in relation to men and women. When a person in the presence of two witnesses wants to consecrate the woman whom he wants to marry,

then for consecration he must say the words Sanhedrin established to her - as a formula. Sanhedrin is the Great Assembly of Wise Men (who had a complete divine connection, knew all these connections of the roots and branches, spiritual and earthly). Of course, he must say this with complete kavvanah. And the law is this: when a person sanctifies a woman, that is, takes her as a wife, then the Scripture says: ...

(10) That is, a man must give a woman sanctification money, after which he sanctifies her to himself. From this moment on, she is completely consecrated to him. All this is said in relation to the giver and receiver. In this example, we are talking about an ordinary person. So, he takes his wife, he must devote her to himself, and, according to the law of the Torah, he gives her some amount of money. No matter how much, one gives more, another less, even one penny is enough.

(11) **"Important person"** - it could be a noble, or a great connoisseur of the Torah, or a rich person, powerful person, or a person who is very respected by all.

(12) **"If she gives him the money of sanctification."** Usually he owes, but if she gives him money ... Suppose he is a great rabbi. And it happened that there were great ravs, and they did not have money, they refused to serve for money - not because they did not need money, but in order to remain independent. After all, those who give them money (city authorities or the Jewish community) will then begin to pressure and force them to obey some of their earthly rules. And they did not want this. And now, if this man is a great connoisseur of the Torah, and if a woman gave him blessed money, then, all the same, she married him, even though she gave him money instead of what he gave for her.

(13) So when he gives her money, then with this act, through this transfer of money and recital of this formula in front of witnesses it is considered that she is consecrated for him. As in the Torah there is such a law that if she gives him the money of sanctification, and he now speaks the same formula, then she becomes sanctified anyway. This is a very powerful thing! A very high spiritual law, which we did not even know.

So in this case, she gives him the money of kiddushin (sanctification). And although she gives it to him, to a very important person, it is still implied that he gave the money of sanctification to her. Because by giving this money she receives a great deal pleasure. Therefore, it is believed that, as if, he himself gave her money, and as if, in fact, according to his inner sensations, he is giving, although formally, she is giving it to him.

Thus, Shlavei hasulam connects this with the Creator. When a person wants the Creator to sanctify him, the person gives him his efforts, his sanctification, sacrifices earthly pleasures for the Creator, and he, as it were, gives and how that woman gives money to an important person, but, in essence, he gives. And for us it should be completely irrelevant whether the Creator answers to our prayers and requests in time or not. We must never complain. The very fact that we give to Him is already sufficient and should give the greatest pleasure, regardless of whether we get things back from Him or not.

Thus, we constantly take various aspects from the Talmud. From the whole Torah, from the whole great ocean of the Torah, we gain knowledge, and this affects us.

ובהאמור יוצא, זה שהאדם רוצה לתת הכל להקב"ה, הוא נחשב למקבל. היינו, אם הקב"ה יקבל את עבודתו, זהו יהא נחשב, שהאדם הוא המקבל, ולא שהאדם הוא הנותן, כמו שהאדם חושב.

From what has been said, it follows that a person who wants to give everything to the Holy Blessed be He is considered the recipient. That is, if the Holy Blessed be He, will receive (accept) his work, then it will be considered that the person is the recipient, and not that he is the giver, as the person believes.

As you can see there are no conditions that can be set for the Creator: "Since I work for You, You must give me this — this — this: You must answer me, etc., as it works in our world." He absolutely does not have to! In our world, if you write an email to your boss complaining that you didn't like something, he should answer: "since I work for him, he must answer to me." Meanwhile here it is absolutely not required. It may happen that He, does not respond, because we do not see this. Indirectly, he always answers our prayers, but this does not mean that this happens immediately. Because there is still not enough critical mass of this request. It accumulates, and we still do not feel it, do not notice it. While quantitative changes are taking place, we do not yet have a subtle, spiritual perception, and we do not feel that we have received an answer. The answer always comes if we work for the Creator, and not for ourselves. But there is such a moment that we do not feel, because we do not have the subtlety of the perception of the spiritual in order to get an answer right away. And on the other hand, higher powers want us to advance in the conditions of "irresponsibility" - for the sake of our growth. For the faith above knowledge is required to accomplish this, as otherwise your mind says: "you work for the sake of bestowal, but they do not answer you there, what's the point of this? It will not do! "And then tremendous effort is required to go above your mind and say: "I do not understand why this is happening and why that is happening, but I still go above the knowledge with my eyes closed. " And the Creator wants this - so that the reward is not clear before our eyes unlike: "When I work at my job I immediately receive a reward." This does not happen here. This requires a special approach in the study of the spiritual, and in working for the Creator.

אי לזאת, כי בזמן שהאדם רוצה משהו לתת להקב"ה, זה נבחן שהקב"ה נותן להאדם. אז רואים מלמעלה, אם כדאי לתת להאדם הזה את ההנאה, היינו שהבורא יקבל מיניה. ולכן אין תפלתו מתקבלת תיכף, כפי שהאדם חושב, שהאדם הוא הנותן. ובהנותן מתנות לא דורשים מהנותן שום תנאים, אלא

להיפך יכול להיות, היינו שהמקבל צריך לקיים את התנאים, מה שהנותן מתנות דורש.

If so, when a person desires to give something to the Holy One, Blessed be He, it is believed that the Creator gives to a person. Then they look (evaluate) from above whether it is worth giving this person pleasure, that is, whether the Creator will receive from him (14), and therefore his prayer is not immediately accepted, as the person believes it, (because) he believes that he is the giver, and from those who give gifts, do not require any conditions (15). But it can be the other way around, that is, that the recipient must fulfill the condition that the giver of gifts requires of him.

(14) That is, the Creator looks, as it were, whether the person is worthy for the Creator to receive from him... There is such an approach. At the top, everything is evaluated, depending on the intensity of the person's work - in quantitative and qualitative terms. As a person lifts up his prayer (man), the answer (mad) comes by the same intensity and strength. And it is considered in this respect that the Creator is fair, and the entire system of the universe is built on a fair correspondence / correlation of causes and effects.

(15) It is clear that if someone gives another a gift, they do not set any conditions - as in the proverb: "don't look gifted horse in its mouth. Same applies in this case, the Creator gives us, and we should not ask him why, or why not. It is very simple, but at the same time it disappears from our attention, and we still constantly make such reproaches. And as soon as you reproach, you immediately separate from holiness, eternity and unity with the Creator. And as soon as you reproach, you immediately need to exert force (we will still be teaching this) in order to rise to binah from malchut, because from malchut there is a desire to receive all the time. Therefore, one must immediately climb up and shorten oneself, one's partzuf, and rise to binah. And then you will feel unity with binah and the qualities of binah. In each situation you have 10 sefirot and it does not matter where you are, in which world you are spiritually. Your 10 sefirot are in any state. So, if you feel a reproach towards the Creator, towards the control system inside of yourself, then it means that you aren't your own malchut in this moment - as you are in the desire to receive for your own sake, and you are divorced from the Creator, inside your 10 sefirot that you have in your perception of the spiritual universe. And then, at the same moment, without hesitation, you need to exert strength and faith above knowledge (because you made a reproach inside knowledge) and then rise to binah and to justify everything. And when you have already connected with binah - you defeated your reproach and, of course, all of this will be heard.

ומשום זה, כמו באדם חשוב, נבחן הנותן להמקבל, והאדם חשוב יכול לדרוש מהנותן תנאים, אחרת הוא לא מקבל מיניה. כמו כן בעבודת ה', הקב"ה גם כן דורש מהאדם, שרוצה לתת לו את עבודתו לשם שמים, דברים מסויימים, אחרת

אין הקב"ה רוצה לקבל מהאדם, את מה שהאדם רוצה לתת לו. ומשום זה צריך האדם הרבה לבקש מ"ה', שירצה לקבל מהאדם.

And therefore, just as with respect to an important (significant) person, the giver is considered as the recipient, and the important person can demand from the giver the conditions, otherwise he does not receive from him. The same with regard to (spiritual) work for hashem, Holy, Blessed is He, also requires a person who wants to give Him his work in the name of Heaven (16), otherwise the Holy, Blessed He does not want to receive from a person that-which this-person desires to give him. And therefore, a person must ask a lot from the Creator so that He wants to receive from a person.

(16) Person desires to give, but at the same time, the Creator requires certain things from him.

How scary! If a person who was not engaged in spiritual work read this, he would say: "How cruel He is! It also needs to be asked, so that He wants to receive, it turns out! He does not correspond to the logic of our world, where "they don't look a gifted horse in the mouth," meanwhile He also has to consider whether or not receive it! "

But the Creator wishes our development! He doesn't want us just to get insignificant, empty things, but to grow in order to receive the best that He has for us in his tower, in his treasury - as He has something great for each of us. And if He does not want to receive something from us, then we should rejoice and thank Him for this, because it means that I do not yet have that strength in myself to come into conformity with what I ask. Maybe what I ask is still completely unacceptable to me - from the side of eternity. Maybe not that intensity, maybe not that depth. Or maybe everything is there, and yet, for some reason they don't want to give me — to raise me, to strengthen my faith, so that faith becomes unshakable, etc., etc. There can be various reasons, and I absolutely should not think about it. But I must know that, in any case, they answer from above to my requests or not, in absolutely any situation I have to justify the system of the universe. Even when it completely contradicts my mind, but by justifying it, I rise.

How can it be? Now we speak a lot of words from the vocabulary of feelings, but gradually we will come to understand that everything is good - this and that, and we will come to the language of Kabbalah. What I am reading now can be explained in the language of the Sefirot. A "Person" is a title given to someone who feels the right and left in himself. The right is perfection, Chassadim, mercy, love, these are feelings when I go above knowledge to justify everything. To justify, I have to make a movement from left to right. But this does not mean just saying: "I justify and everything in the world is wonderful!" If I just say that, I am missing a left line. A religious person, of course, will say without research: everything is fine! While a person engaged in individual internal work feels various kinds of barriers on the left (doubt, unbelief), because on the left is a body, a body that requires its own according to the laws of our world: "I will not let you take a single step without it, so that you can gain something, benefit for your own sake. Do you want to give someone something? Look, you already work so much, but they don't answer you from above! Have you lost your mind?" Says the left side

when a person is already working on himself, when he already has two lines, the left and the right. And if a person has no doubts, and he does not conduct research, then this he is not yet a “person”, he still belongs to the spirit of the masses. You can do anything with it, turn it anywhere, like a swarm of bees they blindly follow their instincts. So are people in our world. They follow either a politician or a spiritual pastor with great charisma, who knows how to take possession of souls. And we are working according to a completely different scheme, the scheme of individual work for the Creator at the last stage of the development of souls. And this is what the Creator wants, because the days are already near for the coming of Moshiach, the Deliverer from our egoism. The one who works for the Creator, as we are teaching now, such a person is already working on himself, and does not follow the other way, but only the Torah — but with regard to his own Kelim, and not some kind of “story”. **And so, Shlavei asulam says: therefore, a person must ask a lot from the Creator so that He wants to receive from a person.**

ורק לאחר שהקב"ה רואה, שהאדם כבר מוכשר וראוי שה' יקבל ממנו, את מה שהוא רוצה לתת לו, אז הקב"ה נותן לו את העזרה, שיהיה בידו לעשות הכל בעמ"נ להשפיע. ומלפני זה אין הוא מקבל עזרה, באופן שהאדם יוכל לראות באופן ישר, שה' עוזר לו. אלא העזרה שהוא מקבל, עד שהאדם יהיה ראוי לעשות הכל בעמ"נ להשפיע, ועד אז הגם בלי עזרת ה' אין שום דבר, אבל אין האדם מוכשר לראות את זה באופן ישר.

We already talked a little about this, but he will clearly tell us again.

And only after the Holy One, Blessed He sees that a person is ready and fit for hashem to receive that which person wants to give to Him (the Creator) (17), then the Holy One, Blessed He gives him help so that he (the person) has the power to do everything for the sake of bestowal. Therefore, he does not receive help in such a way that a person can see in a direct way that the Creator helps him. But the help he receives until a person is fit to do everything for the sake of bestowal (18). And until then, (19) despite the fact that without the help of the Creator, nothing is impossible, man, however, are not ready to see this directly (20).

(17) how many pronoun references to the noun to which it refers: “him,” “him,” “with him,” etc. He does this on purpose so that we do not sleep, but do work when we read, and tied things together - which is what we are talking about. And, thus, we give additional efforts and get, of course, great benefit from this.

(18) “Until a person is fit to do everything for the sake of bestowal.” I see, huh? Then he corresponds to the Creator, and then everything that corresponds, he can transfer to another, and what does not correspond, cannot transfer. One branch pipe can transfer water to another only when they correspond in diameter or when there is an adapter between them - one must correspond to the

other. And if one transfers water and the other is closed for some reason, then nothing will go away, even scream.

(19) **Until a person** learns to do everything for the sake of bestowal.

(20) **"Not ready to see it directly"** - the opportunity was not given to him from above, because he was not ready yet. That's why they don't give him help. They don't tell a person. "Do it, do it, and they will give you help." Not! A person needs to strive for himself: there is a goal and a direction, the relation "al minat le-hashpia" - "for the sake of bestowal". This is the law of the universe. The more a person is more, stronger and deeper able to adjust himself to constantly give, the more he receives satisfaction. So, we need to constantly work on this.

What did this lesson give us? Justify the Creator in everything! To justify any state of oneself, that it is the most suitable at this moment. And when they do not answer you from above, do not be disappointed, do not become discouraged. But, of course, it's not immediately necessary to run across to the right line: "The Creator is good, kind" and try to go above knowledge. Not. First stands in the Torah: "do everything in your power to do." Even when you are sitting in the left line, you study the Torah, work on yourself, take stock of the day, what you did good and what bad, how to bring balance. It is very important to balance every day, and not once a week, when there is free time. The more often you spend, the faster you come to cleanse from all this, and you go to bed cleaned every night. And so that you tried to justify the Creator when you are in the left line, inside your knowledge, with your mind, using only your powers (these powers are also a gift, you have already collected them, you already accepted them). And you can use them - for this they are given! If you use them, it does not mean that they are running out. The more you give, the more you get.

But even when you ask, but nothing is given to you, no reproaches are needed! Know that they see everything above and always give you, but you don't feel. Never mind.

But if you feel that you have already done this gigantic work inside yourself, inside the mind, and yet you feel that you don't have the strength to justify it now, then you are already going above knowledge and moving to the right line.

No need to deceive yourself, say: "here, I'm justifying!". How can you justify it if the left side tells you: "how is it possible to justify it? Stupid things you do! "You must defeat this. How to win? You cannot justify the Creator with your mind, then go above the mind and say: I do not understand how this is possible? - here the children are starving, there is war, people are dying ... But at this moment you need to rise to the right line, above knowledge, and justify whatever happens. And do not play comedy, do not engage in social games - what is happening in the world (here, they say, injustice, suffering, etc.), but first of all to work on yourself. If at some point you corrected the smallest thing in yourself, this will give the greatest correction to the rest of the world. You don't even have to worry about it, it will be the result of your correction.

Lesson 9

ומשום זה, האדם הרוצה שה' יעזור לו, שיהיה לו היכולת לקיים כמו שאמרו חז"ל (אבות ב' י"ב) "כל מעשיך יהיו לשם שמים, מוכרח מקודם להרגיש את חשיבות של הבורא, בכדי שיבין את הנתינה שלו", הוא כנ"ל, כדוגמת אדם חשוב. שאז ידע, שמה שהוא רוצה לתת, יחשוב שהוא הולך עכשיו לקבל מהבורא. מטעם שבאדם חשוב, בההוא הנאה דמקבל מינה, נקרא הנתינה קבלה.

And therefore, a person who wants the help of hashem to be able to fulfill, as the sages said, "that all your deeds should be for heaven's sake," he needs to first feel the importance of the Creator, so that he understands what His bestowal, as mentioned above, in the example of an important person. What does he know, that what he wants to give, it will be considered that now he is going to receive from the Creator. Due to the fact that in relation to an important person, from the pleasure that you receive from him when you give is called receiving ..

We already went through this above. I will leave you room for additional work, following the example of my teacher, the great Ari. Not everything needs to be chewed up. I'll provide some explanations, but the rest should be student's individual work.

לכן מוטל על האדם, ראשית כל, להעריך חשיבות הבורא, ולתת עצות איך להשיג גדלות ה'. זאת אומרת, שכל מעשי המצות שהוא עושה, יהיו על הכוונה, שע"י זה ישיג גדלות וחשיבות הבורא.

Therefore, it is incumbent upon a person, at the beginning of everything (to firstly), assess the importance of the Creator, and give himself advice on how to achieve greatness of hashem. This means that all of his fulfillment of the commandments that he does are-so that he has the intention (so) that through them he attains (awareness of) the greatness and importance of the Creator.

Why is that? Because then he can work for the Creator, as in the example of a significant person.

Even if something sounds clumsy in the English translation, just try to understand it anyway.

וז'הו כמו שכתוב בזה"ק על פסוק "נודע בשערים בעלה". אומר הזה"ק, "כל אחד ואחד לפום מה שמשער בליביה". שרק אז, לפום החשיבות וגדלות ה', שמשער בלבבו, אז הוא מתחיל להרגיש בזה, שהוא רוצה לתת כל מעשיו, שיהיו רק לתועלת ה', הוא מטעם שהוא רוצה לקבל הנאה, מזה שה' מקבל מיניה, את מה שהאדם רוצה לתת לו. כנ"ל באדם חשוב.

And this, as it is written in the holy Zohar about the Torah verse "and her husband is known in the gates of the city" (1) it says: "to each according to the way he measures in his heart" (2). That only then, in accordance with the measure of importance and greatness of the Creator, which he measures in his heart, he begins to feel that (3) that he wants to give all his deeds (4) so that they are only for the sake of hashem, and this is for the reason that he wants to receive pleasure from the fact that the Creator will receive from him what a person wants to give him, as was-mentioned above about an important person.

(1) "and husband hers is known in the gates of the city." I am very careful in translating the words of the Torah, especially of the Psalms. I just pronounce the words so as not to destroy anything by a simple translation, because there is nothing simple in the Torah, especially in the Psalms. The way we read the statement from the Torah itself is not important for us, as reading the comment about it.

(2) "to each according to how he measures out in his heart." As a person measures in his heart in relation to the Creator, so he is given. There is such a rule "midt kneaded mida" - "property versus property". If a person measures more, he is given more. Measures the bad, then he is given bad. He himself is like a boomerang, reflecting the bad, on himself. A very interesting comparison is given by the Baal hasulam. He gives an example of one person comes to another and says: "lend me money." So how much does the other person trust him? He trusts his friend, he loves him and entrusts him with 1 euro. And if he trusts him more in his heart, then he will give him ten, and another he will give a hundred or a thousand. As much as you believe and love your friend, that much you will give. And there is such a friend to whom he will give half of everything, but there is one to whom he will give everything. Despite the fact that he thinks: "What if he can't give it back?" But never mind! And every day you need to add, give more and more. That's the whole point of Kabbalah, to try to give most of yourself to the Creator, then you will receive more life inside of yourself.

(3) What does he tell us? Everything we do, everything depends on us. There are no gods, there are no powers of the universe if we do not produce anything from below. I will receive as much as I give with confidence in my heart. So as you can see, he says, not with your hands and feet, but in your heart.

(4) You see, he says: to give things back. How can you give your deed? Through the inner measure of your actions.

His attitude is as in the case of an important person. He enjoys that the Creator enjoys.

והיות שענין קבלת תענוג, מידה זו של קבלה נטבע בהאדם, לכן בזמן שהאדם מרגיש חשיבות וגדלות ה', והואיל שבאדם חשוב יש הנאה בזה שמקבל מינה, מתעורר מאליו בהאדם רצון, שרוצה לעשות הכל לתועלת ה', היינו שכל מה שיש לו, הוא רוצה לתת לה', מטעם ההנאה שהאדם מקבל בעת שהוא משפיע לה'.

And since the aspect of receiving pleasure, the measure of this receiving (is embedded) in the nature of a person, therefore, at a time when a person feels the importance and greatness of hashem, and just as in the example with an important person, there is pleasure in what he receives from him, then the desire in itself awakens in a person, so-that he wants to do everything for the sake of hashem, that is, he wants to give everything for him for hashem, because of the pleasure that the person receives at the moment when he gives to hashem.

He receives pleasure because he gives to someone significant, the most significant. And if we analyze this deeper, we will find that a person receives pleasure, because the Creator receives pleasure. And he conveys his pleasure to the Creator: may the Creator enjoy more than I do.

אבל זה לא נקרא "משפיע על מנת לקבל". כי "משפיע בעמ"נ לקבל" פירוש, שהוא על דרך מסחרי, שהלוקח נותן להמוכר כסף, נמצא, שהלוקח משפיע להמוכר, בעמ"נ שהמוכר יתן לו איזה תמורה עבור הנתינה שלו. נמצא שיש כאן ב' דברים:

א. הכסף שהלוקח נותן,

ב. שהמוכר נותן לו תמורת זה איזה חפץ.

But this is not called, that he gives for the sake of obtaining (7). For bestowal for the sake of receiving means that this is a transaction in which the buyer gives the seller money. We find that the buyer gives the seller in order for the seller to give him something in return for what the buyer gives him. We find that there are two things:

1. The money that the buyer gives
2. That the seller gives him something in return.

(7) "He gives for the sake of receiving." It is possible to give for the sake of bestowal, and it is possible for the sake of receiving, which in our world is quite acceptable when everything is done for one's own sake.

מה שאם כן בעבודת ה', שהקטן נותן להגדול איזה חפץ, ולא רוצה שום תמורה חזרה, אלא שיש כאן מעשה אחד. ועל זה יש להבחין במעשה אחד ב' כוונות. זאת אומרת, החפץ שהאדם נותן לאדם חשוב. יש להבחין כאן ב' כוונות הפוכות:

א. האדם נותן, והנותן לוקבל הנאה מהנתינה,

ב. המקבל את החפץ, שהוא אדם חשוב, הכוונה שלו הוא להשפיע הנאה להנותן. נמצא לפי זה, שהנותן נקרא מקבל, והמקבל נקרא נותן.

He is telling us something very important, as now we are toying with these two concepts: who is giving, who is receiving, who gives for the sake of bestowal, and who gives for the sake of receiving. This is very important to understand, even in worldly affairs, so as not to get confused. A person doing spiritual work should try to be more careful and accurate. Be neat with gifts, for example. We do not give gifts or celebrate holidays, in our Dutch group in Amsterdam, no one says when his birthday is - so as not to cause a mixture of interests. These are unnecessary things. People "from the street" who are not working on themselves give each other presents. But we need to be careful so as not to interfere with the work of another person in any way, so as not to cause attachment in other person. As everyone works for their own exaltation in relation to the purpose of creation.

And now, he is talking about work for the Creator. It is very important

It is completely different in regard to working for hashem (spiritual work) that the little one gives the big one something and does not want to get anything in return, but there is only one action (8). And in it we must single out two intentions. This means the thing that a person gives to a significant person. In this, it is necessary to distinguish two opposite kavanahs (9):

1. Man gives, and the kavanah of the giver is to receive pleasure from his bestowal,
2. The recipient of a thing, a significant person, and his shroud is to give pleasure to the giver.

We find in this connection that the giver is called the receiver, and the receiver is called the giver.

(8) One action when a person wants only to give, and two actions when he wants to give and receive. When I peek out and expect to be given something back. This is called two actions in one action. And here I just want to give and I don't want anything else. Only then can I come into conformity in properties with the Creator, who also does not want to receive anything from anyone.

(9) Try to remember these concepts. Instead of "intention", we use the term "kavana" and then we will gradually come to the point of speaking "professional Kabbalistic" English. We will even incline these words: it is better to say "two kavanas", for example, instead of "two intentions".

Very subtle things! We make huge mistakes because of our ignorance, and when we do something for ourselves, then it hangs on us internally and we need to be cleansed of it.

I remember, a long time ago, I was in the synagogue (everyone was in a good mood, everyone got a lot of good, and after the Saturday service I saw one of my students there. Another young man came up to him and pointed to his tie: "Ah ! What a beautiful tie you have! "So my friend took off his tie and handed it to him. He saw, of course, that I noticed him, I was not far away. Then he came up to me. And I said to him:" You did well, beautifully. As I know that you did it from your heart, I can't get into your intentions and find out if you did it right or not, but you should know that you do. You acted spontaneously, from the heart, everything is fine. But there are some spiritual rules when you need to think carefully about what you are doing in this regard. If that person is still a child, then of course he received a gift from you, and he's glad and this is normal. But if something has woken up inside him, then when he receives from you, he will first have joy. And then, when he comes home, he will have an unpleasant feeling like he owes you something".

One must be very careful in this regard. You need to give in a kosher way and to know what you are doing. The great rabbi Moshe Maimonides (from 11th century, was a great connoisseur of the Torah, a man with an encyclopedic mind), spoke about spiritual rules, regarding giving of alms. So, instead of giving 1000 euros at a time, it is better to give 1000 times one euro. Regularity matters, and no matter how much you give at a time. What matters is to whom you give and how much to give, which are also very subtle questions. I once saw how someone who needed money came up to my student, a businessman who had no limit in funds. And it is clear that he is not discriminative in his views on where and how to use these funds. And this man approached my student, because he was recommended as a wealthy person, so then my student took out 100 euros and gave it to him, thinking that he had done something good. And I was standing nearby, and he saw that I looked at him joylessly, and came up to me with a question. I told him: "You would have done better if you gave him 2 euros, well, a maximum of 3. Because you need to know how and what, to whom and when to give. And sometimes you have to give more. You have to understand if this will not go down the drain, because there is such a law: don't throw things into the trash for no good reason. There are different things. If you would you give him 1-2 euros, he would buy bread for himself, and if you give him 100, he will quickly squander it away. It is very important how and to whom to give. And this is just an example on the topic of bestowal and receiving. A lot of stupidities are done with the aspect of bestowal and receiving. You need to know the laws of the universe very well and have the intuition to give something. Because otherwise it often turns into a comedy from both sides.

ובהאמור, הנאה זו, מה שהאדם נהנה, מזה שמשפיע לה', שהסיבה הוא מטעם חשיבות. הענין הוא, היות שניתן לנו ענין תיקון, המכונה השתוות הצורה, הנקרא דביקות, כמו שאמרו חז"ל על פסוק, "ולדבקה בו". אז צריכים לומר, שהפירוש הוא, "מה הוא רחום" ויש לו הנאה מזה שנותן להנבראים, "אף אתה רחום", היינו שיהיה לו הנאה בזה שהוא נותן להבורא. נמצא, בזמן שמשפיע לבורא ואינו נהנה, נמצא, שיש חסרון בהשתוות הצורה.

In this bit he introduces us to the laws of the universe, according to which we must give. How should we give, what should we give. This a very difficult thing. We see how our forefathers were careful in receiving. To Abraham, when he defeated the kings and rescued his nephew Lot from their hands, they said: "Everything that you took from the kings, all the spoils, let everything remain with you and thank you for rescuing us. Take everything for yourself." He said, "No. I won't even take the lace from the boot, and give only to my three commanders to compensate for their costs, but I don't need anything." Very subtle things. Our task of studying Kabbalah is two-fold: to purify and build. In your way of life, and to come to inner purification and build your Kelim, a new spiritual body within yourself, in the likeness of the highest. Now he tells us about it.

From what was said [we see that] that the enjoyment that a person enjoys from what he gives to us, that the reason for this is due to the importance of [Him]. The point is that we have been given the aspect of tikkun (10), which is called hishtavut hatsura (11), which is called dvekut (12), as the sages said in relation to the verse, "so that you stick to Him" (13). Then it must be said that the meaning of this is that as He is merciful, and He has pleasure from what He gives to creatures, be you merciful, that is, that he (the person) would have pleasure from what he gives to the Creator. We find, at a time when a person gives to the Creator and does not enjoy it, we find that there is a shortage in the correspondence of properties.

(10) It is also good to use the word: תיקון tikun, correction. **We are given tikun.**

(11) It is also very important: hishtavut hatsura הצורה השתוות - matching by properties / matching of properties. Tsura is a form, a property. Hishtavut - coincidence.

(12) Dvukut - merging, unity.

(13) **"and that you stick to Him"** - in the literal sense, so that you become united, merge with Him.

When the Creator gives creations, He enjoys it. If you give to the Creator, what can you give to Him? You have nothing of your own. There is only one thing that He does not have. Which one? As He certainly has everything. Even that which you have, but He does not have, has come from Him, from the Light. So you have one that He created and did not leave for himself, and what should you give to Him? If you give it to Him, will you come in accordance with Him and receive all the best?

You have only one thing - it is your desire to receive, but He does not have it. So, this is called giving, i.e. You learn to give more and more of your "desire to receive" to the Creator. This is called *hizdokekut shel avijut* - you lift and lighten your avijut, the thickness of your desires to receive. They remain, but you do the job of brightening your desires to receive. And this is the only requirement for a person. And the mechanism of the control system is so arranged that a person can only achieve the complete perfection in this way. And there is no other way out and no other salvation from its evil principle. That is, he says: **"just as the Creator is merciful and He has the pleasure of bestowal, so you must be merciful and have pleasure in what you give to the Creator."** And therefore it is logical that when a person gives to the Creator and does not enjoy at the same time, there is a lack of conformity of properties. And if you go further, it's not even a bestowal - if you don't enjoy what He enjoys.

Your evil origin can give you such a "beautiful" suggestion: "Be so righteous, give the Creator so much that you don't even enjoy it. In general, you don't need to enjoy it, because when you enjoy, it may turn out that you are enjoying for your own sake." So, it is telling you - "No, do not be so holy that you do not want to enjoy". Even the Creator himself is not so "holy" as not to enjoy. He enjoys all that He gives. "Enjoys" - in the sense that he turns his face to the one to whom he gives. He is shining, and you must shine. What does it mean to give to the Creator? It means to shine. When you shine to the Creator with reflected light, you raise your avijut, the thickness of desire, for example, from the fourth binah in the stage of (*malchut*) to the third stage (*zeir anpin*), and so on. And so, with each upward movement, you reflect the light. It always comes whether you see it or not. But if you rise up, then you certainly make a *Zivug*, intercourse with the light that comes. And this is called bestowal. At the same time, you enjoy the bestowal and feel *Ohr Chassadim* - the light of mercy.

Even in our world, in animalistic-social relations, as a derivative of the spiritual, people rejoice when they give to someone.

Enjoyment when giving to the Creator is necessary! Only then you coincide in properties with Him.

אלא דוקא אם הוא נהנה מזה שנותן להבורא, אז יש לומר, שיש כאן השתוות הצורה. אולם איך האדם יכול להגיע לדרגה זו, שיהנה מזה שמשפיע להבורא. זה יכול להיות רק בזמן שמרגיש גדלות וחשיבות הבורא. אז יש הנאה מצד הטבע, כנ"ל באדם חשוב. מזה האדם יכול לקבל הנאה מהשפעה, מטעם כי השפעה זו מביאה לו קבלת התענוג. ובמקום קבלה האדם מסוגל לעבוד.

Here he gives us a very strong summary of everything that he said earlier.

But it is precisely (14) if he enjoys what he gives to the Creator, then we can say that there is a coincidence of properties. However, how can a person reach this stage so that he enjoys what he gives to the Creator? This is possible only at the moment when (he) feels the greatness and importance of the Creator (15). Then there is pleasure from the nature of man, as we saw in the example of a significant person (16). From this a person can receive pleasure from bestowal, from the fact (because of) that this bestowal leads him to receive pleasure. And in the place where there is receipt, a person is able to work.

(14) דוקא davka - literally.

(15) "This is possible only at the moment when he feels the greatness and importance of the Creator." Only at this moment can he enjoy what he gives. Very subtle thing! For without pleasure in bestowal, he will not be able to come to the correspondence of properties. Therefore, it is very important that he feel the greatness of the Creator and His importance, then he will be able to enjoy what he gives. A very subtle thing!

(16) To a significant person, you joyfully want to give something, you don't even need to pay. The same thing here: you enjoy what you give to Him. Why? Because it is in the nature of man to give greatness and to receive satisfaction from it, but in a big sense you can also receive a blessing. Again, based on your correspondance by properties.

See how clear this is! A person works to recieve something, if there is nothing to receive then why work? Very subtle things! Shlavay says that one must be aware of His greatness and His importance, then you can give. He only speaks in relation to the Creator here, but how to connect this with our world?

It also appears from this that the main thing that the Torah points to us is to give alms to the poor. And the Creator calls alms to the poor one of the most important commandments. As it stands very high on the scale of spiritual values. And, it would seem that it is not clear why. But when we read, this thought, the reason is clearly revealed. You see, he says: a person is able to work when he can recieve. Now think about it, if the beggars, are insignificant, not important people, and you give them something like alms - why is this such an important mitzvah, a commandment? Because for you there is no pleasure in this! This beggar does not matter to you, what is the pleasure in this? But he writes

that only in the place where the person receives, is he able to work and do something in general, even raise his hand, etc. How then can you give to the poor? The Torah refers this to the greatest commandments. A person needs to act against his natural tendency, which responds only to give only the important. And suddenly, they tell you to give someone not important. And if you conquer yourself and give him as much joy as you give the Creator (and He knows why he gave such a commandment!) Then you will pull yourself out of the net of the evil principle, your egoism. Of course, you need to keep in mind the spiritual, and not just give on the street - you need to carefully think about what you are doing. Always keep in mind: come on to someone who you think is unworthy when it looks unnatural in the eyes of your nature. Then you can receive the greatest blessing and the greatest correction, it would seem, such a minor action.

Lesson 10

אמנם כאן מתעוררת השאלה, איך מגיעים לידי הרגשת גדלות ה'. על זה אמר אאמו"ר זצ"ל, שיש ענין אמונה למעלה מהדעת. היינו שנתן ציור, שיש לפעמים, שאדם מרגיש, שאדם הזה הוא מרים מהעם, ויש לו התכונות הכי חשובות בעולם. ובחכמה, הוא חכם הכי גדול בעולם. זהו בחינה א'.

However, here the question awakens (arises) (1), how to achieve a sense of greatness. To this, Baal hasulam said that there is such a thing as faith above knowledge. That is, sometimes it happens that a person feels that he is elevated above his people, and he has qualities that are the most important in the world. And in his wisdom he is the greatest in the world. This is the first aspect.

(1) "Awakens" in the holy language they say "a question awakens." Interesting too! The question should be awakened, volunteered, excited in a person.

ובחינה ב' הוא, שהוא אינו מרגיש את גדלות וחשיבות שלו, אלא הוא מאמין בו למעלה מהדעת, שיש בו כל מיני מעלות שישנם בעולם נמצא אצלו. ואם האמונה שלו הוא במאה אחוז, הרי זה דומה כאילו השיג זה בידיעה. ובאמונה למעלה מהדעת, ישנם להבחין גם כן ב' בחינות:

And the second aspect is when he does not feel his exaltation and his importance, but he believes in it above the knowledge that there are all kinds of virtues in him that are in the world - they are in him. And if his faith is in it, it is 100% full, then it is like he seemed to have achieved it in his knowledge. And in the faith above knowledge, it is also necessary to distinguish these-two aspects:

א. שאין לו שום עצה איך להשיג את חשיבותו וגדלותו, ומשום זה הוא מאמין שהוא האדם הכי חשוב בעולם.

The first thing that he does not know at all (ext. That he has no advice) is- on how to achieve his significance and exaltation, and therefore he believes that he is the most significant person in the world.

ב. שיש לו עצה איך להשיג ולהרגיש את חשיבותו וגדלותו, אלא משום כבודו, בכדי שלא יהיה פגם, בזה שהוא הולך לחקור את האמת. בדומה שאדם מבקש ממישהו הלוואה, והוא אומר ומבטיח לו, שיחזיר לו בזמנו. והמלווה הולך לחקור ברחוב, אם הוא איש נאמן. ויש לפעמים שהלווה שומע מזה, נמצא שהלווה נפגם ע"י זה, שהוא אדם החשוב בעולם. נמצא, משום כבוד הוא מאמין בלמעלה מהדעת, אפילו שיש לו עצה אחרת.

He is trying to give us examples from our world in order for us to see what is the significance, elevation of a person, and how to deal with it, then to return and this is all attributed to the Creator, and not to man.

The second thing that he knows (literally - That he has advice on) is how to achieve and feel his significance and his exaltation (2), but because of (aspect) of honor, so that there is no harm in the fact that he is going to investigate the truth (3), like the way a person asks someone for a loan, and he speaks and assures him that he will pay-it him back on time. And the lender goes outside to find out if the person who is asking for this loan is a person he can trust. And sometimes it happens that the person who asks for a loan finds out about it (that the lender is asking around about him, to see whether he is trustworthy or not), and it turns out that the person (who asks) receives damage (4) (by this act of the lender) in sensation of his own significance (5). It turns out that (the one who gives the loan), because of the aspect of honor, he believes (the asker) above knowledge, even if he has other knowledge (literally advice).

(2) **He knows how to achieve and feel his worth.** In our world, the same thing. There is nothing else. We see nothing but this. But each person in his work (in relationships, in something else, etc.) Builds himself, and he must - at the beginning of his spiritual work - feel his importance. His ego builds this picture of sensations and superstructures for a person, and a person merges with it, and this becomes his "I". He needs to see his greatness, otherwise he will not move and do something. Thus, he is gaining this importance in himself in some area, in some respects - in politics, at home, etc. And this keeps him on his feet, gives him the opportunity to do something. Then he gets something from what he does, and without it he cannot do anything. And now, this feeling of greatness (that he is strong, that he knows something) gives him an incentive to do something.

(3) Now he will explain. He does not go there to find out the truth, so as not to cause damage in terms of duty / honor to the requestor.

(4) moral damage, damage to honor. How could he think that I am like this (that I will not repay the loan)? What is this damage? The petitioner considers himself the most important person in the world.

(5) This is a game, every person in the world believes that the truth is behind him, and even wallowing in the mud, he considers it his right, and that, despite this, he is superior to others. This is not stupid - our ego saves us in this regard. If this had not happened, a man would not have lifted a finger. Therefore, the ego raises a person in his own eyes, even when he is in the mud. These are not far-fetched things.

Thus, Shlav gives us a real example. He makes us feel the aspect of "elevation" and "significance", so that we can then apply it to the one only significant One - the Creator.

ובהאמור יוצא, אם האדם רוצה דוקא, "משום כבוד אלקים הסתר דבר", הוא רוצה להאמין בה', אפילו שיש לו עצה, איך להשיג ולדעת את חשיבותו של הבורא, מכל מקום הוא מוותר על הניצוצין שיש בגופו, שאומרים לו, בשביל מה אתה צריך ללכת למעלה מהדעת, במקום שיש לך עצה, איך להשיג את הכל בתוך הדעת. וזה המדרגה נוהגת בבעלי מדרגה שכבר זכו קצת לרוחניות, שלא יוש עצה, איך להשיג גדלות ה', ומכל מקום הם רוצים ללכת למעלה מהדעת.

Here he gives us a Kabbalistic instrument: on how we can achieve something in relation to the Creator. Here you need to be very careful.

And from what has been said, it comes out if a person desires precisely because the "honor (glory) of the Creator is a hidden thing" (6), he wants to believe it, even if he has advice (knowledge) on how to achieve and recognize the importance of the Creator nevertheless (despite this), he refuses those sparks of knowledge that are in his body and which tell him: "Why do you need to go above knowledge when you have the opportunity (knowledge, advice), how do you like it to reach inside your knowledge (7)? "And this level is already applicable to the owners of such a level that they have already gained a little spiritual (8) that These people already have some kind of advice (spiritual construction), and they don't need to go above knowledge, they know how to achieve greatness, but, nevertheless, they still want to go above knowledge.

(6) **he desires precisely because the "honor (glory) of the Creator is hidden"** - the meaning is that even if the honor (glory, majesty, praise) of the Creator is hidden, he still wants it.

(7) **"Why do you need to go above knowledge."** That is, the body advises him to remain "inside of knowledge", which means that he can achieve this with his own head: "So why do you still need faith?" And faith, means to go above knowledge.

(8) **“They have already gained a little spiritual”**, that is, a person can already do something, he has achieved something, he can already know by his own achievement.

What he said here is very important. We will later understand: even if a person has achieved something inside of knowledge (in the left line, where he can see the greatness of the Creator), anyway, he must make an effort over himself and leave the left and move to the right line (in Chassadim, faith above knowledge) . This is what the righteous people do. Thus, a person will protect himself from getting over burned by his knowledge, because knowledge is limited, and you cannot rely only on it. He gives himself to the highest in any situation and goes towards the right line. Thus, each situation he has is like a springboard (a new beginning) for taking new heights.

Is that clear? If you are not able to see the greatness of the Creator, how can you work for Him? You cannot do spiritual work. And Shlavei hasulam says that where a person does not see receipt, he is not at all able to work. And if you see the greatness of the Creator, then you know Who you are working for, and this gives you the strength to work. And so he says: “Even if you know, feel the greatness of the Creator, then you still must go above knowledge.”

אולם אותו דבר נוהג גם בבחינת עבודה, שהוא בבחינת ההכנה להכנס לרוחניות אמיתית. היינו, שבשעה שהוא מקבל על עצמו להאמין בחשיבות ה' למעלה מהדעת, אז הוא צריך לקבל על עצמו, שהוא רוצה ללכת דוקא באמונה למעלה מהדעת, אפילו שיתנו לו דעת איך לראות את גדלות ה' בתוך הדעת, הוא בוחר יותר באמונה למעלה מהדעת. מטעם "כבוד אלקים הסתר דבר".

But this same thing also applies to spiritual work (9), that this is an aspect of preparing for entering into true spirituality. That is, at the moment when a person takes (entrusts) himself to believe in the importance of what is above knowledge, then he is obligated to assume that he wants to go by faith above knowledge, and even if he is given knowledge (tools within knowledge), how to see the greatness of Hashem within knowledge (10), he still chooses faith above knowledge (11). Because “the honor of Elokim is a hidden thing” (12).

(9) This is our main task in Shlavei hasulam. Like the whole Torah, all relations, etc., should be designed for ourselves, for our spiritual work, for our own Kelim. And so he explains what the spiritual work is, and it is very powerful!

All our work on the Slav hasulam is a preparation for entering into true spirituality.

(10) Inside knowledge is the left line that a person can independently see (with his head, his wisdom, his own knowledge). But he still prefers to go above knowledge

(11) Every word here is very important. Gradually we will treat each word with more care. You see how he says: "**even if he is given knowledge, on how to see the greatness of hashem within knowledge.**" "Seeing" is always in our conversation about the light of Chochma, the light of wisdom. And faith is always related to Hassadim, to mercy, to the right line.

Whatever you read, whatever you study, whatever you hear in the spiritual, try to correlate this in any situation with the 10th Sefirot, or with a place on the Tree of Life (which is the same): "What is this? Where is the light, right or left? Etc." Gradually, a clear state will be created and it will save you in any situation where you can always count on 10 Sefirot and not get confused in words that are very similar to religious and scientific terms. Both are part of our study but do not correspond to anything spiritual. Gradually we will give great knowledge, doctrine and will reveal it in ten Sefirot, because only with them can we know everything that is knowable. To "know" does not only mean that it has come into you like the light, but to know is also something that always remains outside of us until the arrival of Mashiach, until universal correction. It remains unknowable and at the same time affects you, and you feel it when corrected. All the same, it comes to you, although you cannot feel it inside your knowledge. "Seeing" is, again, chochma: seeing with one's wisdom. And it's good to go above knowledge. Do not run away from your left line, but against the background of the left line go to the right. Then you have two legs to walk.

(12) A very subtle thing. Gradually we will feel it better.

וזה נקרא, שהוא רוצה ללכת בלמעלה מהדעת. ודוקא אז הוא נעשה כלי מוכשר לקבל רוחניות, הואיל שאין הוא דואג לשום דבר עבור עצמו, אלא כל כוונותיו הוא רק להשפיע להבורא. ומשום זה כבר אין פחד, שאם יתנו לו איזה הארה, שזה ילך לכלי קבלה. הואיל, והוא משתדל תמיד לצאת מאהבה עצמית.

And it is called that he desires to go above knowledge (13). And just when he wants to go above knowledge, he becomes a Kli (recipient, bearer), suitable for receiving spiritual things (14), because he is completely not concerned with anything in relation to himself (15), but all his motivation, it just for the sake of bestowal of the Creator (16). And because of this, he no longer has fear that if he is given any glow, that this will go to his Kli of-kabbalah (17). Because he constantly tries to get out of love for himself.

(13) Remember this: everything is higher than knowledge. You choose "above knowledge", which means you absorb the higher mind instead of your own. Otherwise, you remain in your earthly mind, and there is no merging with the Creator within knowledge. Keep this in mind: there is no merging with the Creator, there is no blessing inside knowledge.

(14) "it is precisely when he wants to go above knowledge that he becomes a Kli suitable for receiving the spiritual" - every word here is very distinct, refined! It is the desire to go above knowledge

which is already Kli! And the most important thing for us is to build a Kli. No need to worry about other things. Build a Kli and feel the light. After all, the light is always in it, our mills are always full of grain, gold and the best you can wish for. But we do not feel this and are in the pursuit of junk. While everything is in us, but we do not see it. And no matter how much we search, we continue to run anyway, because we cannot fill ourselves. Because the Kelim of our world is completely impossible to fill. Only by going above knowledge everything is filled. **"It is precisely when he wants us to go above knowledge that he becomes a Kli suitable for receiving the spiritual,"** that light that brings into our lives the sensation and reality of perfection — dynamic peace, completeness, meaningful existence, true happiness, etc. Why ? He will explain ...

(15) **"completely unconcerned with anything in relation to yourself"** this is a great thing, it is one of the indicators of your spiritual growth when you are less and less concerned about yourself.

You are connected with the Creator; you are doing work for Him. For example, king's minister, is not concerned about himself; he has no days off. Whenever the king calls him, as soon as he needs to do something, he is immediately ready and does so completely not caring for himself, wherever he is and no matter what he is doing. He does not try to do anything for his own sake, and so then he receives life, real life.

(16) "All his motivation, it is only for the sake of bestowal to the Creator." Give to the Creator and you will receive everything.

In principle, this is all very simple, but tremendous work must be done on oneself in order to spiritually break away from the laws of gravity. To stay in them, on the one hand and on the other hand, to have the strength to go beyond their influence. Great power must be applied in order to launch a rocket, but much greater power must be produced above oneself and higher than knowledge in order to break away from the forces of gravity. In order to find, in order to build in your heart (the epicenter of your spiritual perception organs) a point where you can feel eternity, that is, that which is beyond the earth and the cosmos. This is called "giving to the Creator." But even if you still cannot do this, then your one urge, the desire to go above the mind, this is the Kelim, suitable for receiving the light of the Creator and all that is good for you from above. That is, there is already a certain correspondence of properties with the Creator. You want to give, and He wants to give, and you can meet each other. You can meet with your Creator.

Creator is One, Unchanging. But you have your own Creator, corresponding to your knowledge, your Kelim (in your perception, sensation). And gradually He changes on your part, as your sensations change. The more I bring my properties into conformity with Him, the more He reveals himself to me and takes off, as it were, the next and next attire. From the gross it becomes more clear, more merciful, etc.

(17) commit to memory that - kli of kabbalah = kli of receiving, kli of hashpaa - kli of bestowal.

Why now there is no fear that this will go down the drain, that is, that non pure forces will suck in like leeches and suck out the light, and his kelim will not have any "leakages"? And so he answers ...

Trying is important! Whether you have achieved this, or just trying, we are not asked about this. To try, to have an urge to give to the Creator - this is desired from above, and this is what creates the Kelim, suitable for receiving spiritual, eternal life.

כי אאמו"ר זצ"ל אמר, כי כמו שהרצון לקבל רוצה רק לקבל ולא להשפיע, גם במקום שאומרים לו לעבוד למעלה מהדעת, נקרא זה רק להשפיע ולא לקבל, מטעם שיש יסורים לאדם, במקום שהוא צריך ללכת למעלה מהדעת. וראיה לזה היא, היות שהגוף דואג תמיד לקבל הנאה ותענוג בכל מה שהוא עושה, והיות למעלה מהדעת, אם האדם צריך לעבוד, הגוף לא שבע רצון מזה. ומשום זה, כשמחנכים האדם ללכת למעלה מהדעת, אז כבר מתחיל בעבודה דלהשפיע. ולפי זה יוצא, בזמן שהאדם מעדיף ללכת בדרך של למעלה מהדעת, זו היא שמירה שילך בדרך הנכונה, שהוא המסלול להגיע לידי דביקות ה'.

A very important paragraph that reveals a lot!

For Baal hasulam said that since he only wants to receive the desire to receive, but not to give, when (literally, "in that place") they tell him to work above the knowledge of what is already called "giving" and not "receiving" (18), due to the fact that a person has suffering in that case (literally, "in that place"), when he is forced to go above knowledge. And confirmation of this is that the body constantly takes care to get pleasure and pleasure in everything, no matter what it does, and if a person needs to work above knowledge, the body does not get saturation from this (19). And therefore, when they instruct (educate, teach) a person to go above knowledge, then he already begins to work for bestowal (20). And it follows from this that at a time when a person prefers to follow the path of higher knowledge, this is protection that he will go the right way (21), that this is the path that will lead him to merge with yours.

(18) He again repeats that the desire to receive wants only to receive, but not to give. And when they say the desire to get higher than knowledge, then this is already called bestowal, not receiving. Now he will explain to us why.

(19) It is clear that he does not get what he wanted. Because the body wants to receive only pleasure, only for its own sake. And "above knowledge" means that I give pleasure to the Creator.

(20) Look what great things his father said, the great divine Yehuda Ashlag! That even when you are only taught to go above knowledge, you only hear these words: "you need to go above knowledge", you try to come into conformity with them, and by doing this (listening to the teachings) you begin to go to work for bestowal.

(21) "while a person prefers to follow the path of higher knowledge, this is protection." You see, he says: a man has gone somewhere, for some reason - you should always try to prefer to go above knowledge in any situation, and this protects him.

ובהאמור צריכים תמיד לזכור את הפירוש "למעלה מהדעת", שהאדם צריך מקודם שהולך לקבל על עצמו את הבחינה דלמעלה מהדעת, לעשות ציור, מהו בתוך הדעת, היינו, מה הדעת שלו אומר לו, שבשביל סיבות האלו כדאי לעבוד לשם שמים. והאדם צריך לעשות ציורים, היינו על איזה אופן, אם היה כך וכך, הוא היה מסכים לעבוד בעמ"נ להשפיע.

A very strong paragraph, every word in it hits the target!

From what has been said, it is necessary to remember forever the meaning of [concept] "above knowledge" (22), that a person must, before he goes to entrust himself with an aspect above knowledge, describe to himself what is "inside knowledge" (23), that is, what his knowledge tells him why it is worth working for heaven (24). And a person must draw contours, that is, how, if that were so and so, he would agree to work for the sake of bestowal.

(22) We will often refer to this concept: "**above knowledge**." In Kabbalah, we don't remember with our heads; we don't need it at all. But you need to know, feel. And it would be nice not to memorize them, but to constantly contact them, and they will automatically sprout from you. It is very important to remember their meanings. This means that you need to remember them with all your organs: liver, spleen ... All organs should feel what it is: "above knowledge"

(23) before he goes to entrust himself with the aspect above knowledge, to outline for himself what is "inside knowledge" This is very important, for one is opposite to the other. Cognition always happens in contrasts. We can know good only when we find out that there is evil. We know day when we know what night is. And so, he says, that it's very important to first outline in yourself very clearly what is "inside of knowledge", then you will understand what is "above knowledge". There are always opposites, and they must be brought into unity at a higher level.

(24) “he must describe to himself that his knowledge tells him for what reasons it is worth working for heaven” - he must understand who gives him advice. To do this, perseverance. It is necessary to build willpower in oneself. You can only build it, by studying and consistently applying what you are learning. Do not know, but follow. Do not absorb for domination, but for giving yourself into the power of a higher mind, and then you will receive life and perfection.

That is, a person must do various things in himself ... Not calculations, but measurements: how can I do so that if I do this and that, I would agree to work for the sake of bestowal? As you see, what we are studying is an absolutely wonderful tool given to us by the One Creator. But this is not a magical tool. It is miraculous, of course, but without working on yourself nothing can be achieved in the spiritual, eternal, perfect. If you want knowledge, you will receive, God forbid, a curse, not a blessing. Death, not life. Make it clear to yourself that you don't get caught: if you want to know from the inside, then already understand that this evil principle distracts you so that you “know”. And vice versa, if you feel that you want to go above knowledge, then you open up to the higher eternal mind and thereby achieve life, you will receive life, light, dynamic balance and peace, free from all prejudices, from all vanity, empty running around, etc.

Work on what we learned today. Listen to the lesson more than once. If you have time, try to write down the main points of Slavei hasulam. It is with those words that I tell you. Even though they may not be so literal, but write in your own words. Then you can build it in yourself in your own words. But write your notes in my words, as I said, even if they do not seem very “smooth” to you. Don't worry! It does not matter, do a text summary, work out a lesson. Draw the diagrams yourself. You can send it to me, and I will answer it. Some work will begin, little by little. It doesn't matter how often it turns out: once a week or once a month, there is no need to rush. Take one lesson or another that “grabs you”, touches you, note it with a headline: “From the lesson of such and such”. Do 2-3 pages, only in my words, so that I can know what to rely on. Otherwise, maybe I don't understand what you are trying to write to me.

Firstly, the fact that you are sitting and spending your time and your efforts on rewriting the lesson will already provide fertile ground and the Kelim for receiving all the good and good. And then you start to take it apart. All week, maybe 8 hours you will disassemble, think, outline your contours. Basically, every lesson has a complete salvation formula. We always come to the formula of salvation from various points and perspectives. Think about it and maybe it will “grab” you if you really want to work. Of course, it all depends on your free time and desire. You can tell yourself: I don't have time, etc. Look and decide for yourself. You can write a lesson summary (2-3 pages), and separately (on another page or in another file) write your comments, thoughts, questions, doubts. And then the work will begin.

I am not forcing you, I am not trying to inspire you, and I will not interfere in your work, God forbid! Our work is completely individual. But if you start doing it this way, you will learn a lot. It all

depends on the student - how and with what intensity to engage, but all this would be very healthy for spiritual work.

But the most important thing is that he will be able to transmit the spiritual to others. When the student processes the lessons, he does not invest anything of his own. He may miss something, but he writes in the same language that I use. And, works in this way, students grow like mushrooms, and the spiritual in them grows incomparably faster than from reading a lesson once, because this is work on oneself. And this is the most important thing.

Lesson 11

והואיל שאנו רואים בטבע, שהקטן כשמשמש את הגדול, יש לו הנאה ותענוג, שאנו רואים, שיש אנשים, שמשלמים כסף בכדי שיהיה להם היכולת לשמש את הגדול. ובזמן שהאדם יודע ומרגיש את גדלותו של האדם חשוב, אז הוא לא צריך לעשות התאמצות, בכדי שהגוף ירצה לשמש אותו, מטעם כי זה נתן הבורא בהטבע, שיש הנאה בזה שהוא משמש להגדול, והוא מתבטל אליו כנר בפני האבוקה. אולם זה דוקא שהגוף מרגיש את גדלותו וחשיבות שלו. ומשום זה צריכים תמיד לחשוב, איך משיגים גדלות וחשיבות ה'.

And just as we see in nature (1) that when small one serves the big-one, and-he has pleasure and satisfaction in doing-so, so we see that there are people who pay money so that they have the opportunity to serve the big (significant) person. And when a person knows and feels the significance of the greatness of a big man, then he does not need to make efforts on himself so that the body wants to serve him (an important person), for the reason that the Creator gave in the nature to man, that he (the person) enjoys from the fact that he serves the big (person), and he annihilates himself in front of him, like a candle in front of the flame of the fire (2). But this (happens) precisely when the body feels the importance and significance of him (that person) (3). Therefore, it is always necessary to think over how to achieve greatness and importance of the hshem (4).

(1) "in nature" means in our world.

(2) the candle is small, and the bonfire is large, and it is annulled before the flame of the bonfire.

(3) Keep in mind the body is always a person's desire to receive.

(4) The same is in our life. Especially at the beginning of the spiritual work it is required for us to search for and find the greatness of the Creator. Then, when a person enters this work, he already knows that the Creator is great and feels it more and more. It doesn't matter to him whether he currently feels the greatness of the Creator or not, he still follows this path. Because there are times when a person is in the right line, then he merges with Chassadim, with the grace of the Creator, and, of course, then he feels the importance and greatness of the Creator. And when he is in the left line, where he does not feel well, when he is tormented by the questions "who and what", then, of course, the Creator is hiding from him - due to the difference in properties. Then he does not feel the Creator. It's like climbing up the stairs. Each time, when moving to a higher level, a person experiences a shortage. He has not yet learned it and feels himself as an alien. Then he has a state of katnut - a small state, he still does not feel the greatness of this new stage. On the contrary a person who systematically works for the Creator, advances in the spiritual, even in this state, and still goes forward, no matter what. As to

him it doesn't matter which side he is moving forward from: through the left or the right. He accepts both lines with equal love.

ועתה נבוא לבאר דברי הזה"ק, במה שמפרש את הפסוק, "יקוו המים אל מקום אחד ותראה היבשה". ולפי מה שביארנו לעיל, בענין שיש כלל ופרט. ולהכלל, יש להם "דעת בעלי בתים", הנקרא אהבה עצמית, היינו שהם רוצים לקבל הכל לרשותם. זאת אומרת, הגם שמאמינים בה', שהוא הבעל הבית של העולם, והכל נקרא על שמו, ומכל מקום, כשהם עוסקים בתו"מ, הם רוצים להוציא תמורה מהקב"ה עבור היגיעה בתו"מ לרשותם, שזה נקרא "מוציא מרשות לרשות", היינו מוציא מרשות היחיד לרשות הרבים. וזה נקרא, שהם רוצים, שיהיו שתי רשויות, היינו רשותו של בני אדם ורשות של הקב"ה.

And now we come to an explanation of the words of holy Zohar, in the way that it explains the verse (from the Torah): "and let the waters flow down in one place and let the dry land appear." And in accordance with what we explained above, in the aspect that there is mass and there is a personality. And for the masses, they have the opinion of "owners of the house", which is called "self-love", that is, that they want everything in their possession. This means, despite the fact that they believe that the Creator is the master of the whole world, and everything is called by His name, however, when they are engaged in the Torah and the mitzvot, they want to pull something out from the Holy One, Blessed is He, for their efforts in the Torah and the mitzvot into their possessions, and so-called (the concept of the Torah): "to remove from one possession to another" (5), that is, to remove many from the possession of the One. And it is called that they want two possessions, that is, the possession of man and the possession of the Holy, Blessed is He (6).

(5) I don't remember whether we studied this or not, but there is such a thing in the Torah as "to take from one possession to another". For example, on Saturday you can't move things from one house to another. All this, of course, is connected with the spiritual, because on Saturday there should be only one possession - the Creator. During the week, we work with holiness and not with pure power (with klipah). But on Shabbat there is no klipot, and therefore nothing can be taken out of the house. Therefore, they do not take anything with them when leaving the house, because you cannot mix the holiness of Sabbath with everyday life. That is, you cannot mix the state of holiness, bestowal and merging with the higher, Binah, that we have on Saturday, and the Klipot, because when you take out from the possession of the One into the possession of many there is always danger that the Klipot will stick to the sanctity of Shabbat, and the profanation of holiness will occur.

And therefore, he says that when they work for the Creator with the desire to take everything into their possessions, that is, to receive something in return for their labors in the Torah and the mitzvot, then this is called "transfer from one possession to another." This is not as much of a law or a dogma, but a spiritual principle. We must study these spiritual principles. I'm working a little on this, and over time we will have such a file that will be devoted to the principles. Principles must be studied and endeavored to apply them everywhere.

(6) **"they desire that there be two possessions, that is, the possession of man and the possession of the Holy Blessed is He."** In life this is so. When I came to Holland, more than 30 years ago, I met a very rich man in Hagues, a big businessman, originally from Russia. He stayed there after the war and gained great wealth. It was Saturday, I was in the synagogue, and we talked with him. And he tells me: "Come with me in the afternoon." And after the afternoon service, we left the synagogue together with him and walked along the street and went around the corner where no one from the synagogue could see us. And on Saturday you can't drive, you can't move, because it all means: "take from one property and to transfer to another", which we talked about. So, he had this big expensive car around the corner in the yard. I was completely amazed, I was like a sheep. And so he put me in a car, drove several streets and brought me to his huge fashionable fashion store in the center of Hague. The store worked with might and main. We went upstairs; he introduced me to his wife. I just opened my mouth ... And when we were alone, I asked him: "How so? We have just been in the synagogue, prayed to God and united with Him into one. And the store is working, we drove by car. After all, there is a law: you can't turn on any of this on Saturday, can't even turn on the light, so as not to leave the possession of the One, to remain merged with Him. And he answered simply to me: "That is for God, and this is for man. Do not mix these two things. There we did for God, and here we do for man."

מה שאם כן הפרט שייך ל"דעת תורה", שהוא ביטול הרשות, כמו שאמרו חז"ל (ברכות ס"ג ע"ב) "אין דברי תורה מתקיימין אלא במי שממית עליה. שנאמר, זאת התורה, אדם כי ימות באוהל". והפירוש הוא, שהאדם מבטל את עצמותו, שהכוונה היא על אהבה עצמית, אלא הוא רוצה לעשותה הכל לשם שמים, היינו שלא יהיה בעולם, רק רשות אחד, שהוא רשות היחיד.

You can't say-the-same about the (approach) of a person who relates to the Torah (and not to the opinion of the "owners of the house"), that this is the annulment of their territory, as the sages said (7): "the words of the Torah will-stand only in those who kill themselves with them" (8). For it is written (in the laws of the Torah): "Behold the Torah: a man who will die in his tent" (9). And the meaning (of this law) is that a person annuls himself in that which refers to self-love, but he wants to do everything for the sake of the Name of Heaven, that is, that in the world there is only one domain, which is the domain of the One (10).

(7) This will be a very important quotation from the Talmud, the treatise Brahot (Blessings). It is very difficult to feel and understand. But in it, in principle, everything is inherent, only it is necessary to understand, feel and apply it properly.

(8) **"the words of the Torah stand only in the one who kills himself with them."** Highlight it in your notebook, write it out and have it somewhere separately, along with other principles! This is the whole difference between those who study the Torah Lo Lishma, not for the sake of Heaven, not for the Name and bestowal, that is, the mass, and those who study the Torah Lishma, for the sake of the Creator, for the sole possession of the Creator. Only the second leads towards liberation, to salvation, to perfection and completeness. And this alone is the purpose of creation.

(9) **"here is the Torah: a man who will die in his tent."** It says **"here is the Torah"** - which means teaching, and next to it stands: **"a man who will die in his tent,"** and he connects it. Everything is connected! Every word in the Torah is in a strict accordance to give us a sense of the spiritual. And the Talmud Brachot further explains this to us ...

(10) **"Man annihilates himself ... So that in the world there is only ... Possession of the One."** Keep in mind - this is a very important saying from the Talmud. And gradually you will understand it. The correct study of the Torah and Kabbalah, of the spiritual, in general, is that the Torah (with what we are now studying, with all the sections of Kabbalah), a person kills his desire to receive for himself. And thus a person receives life. Inside it grows a spiritual body, a new one, the existence of which he did not even suspect. There is such a rule that the more a person invests in his external person, the less he becomes internally. And the more a person invests in an inner person, the more he weakens the external in such a way that the external wants to sin less, to receive for its own sake, fool around, clown around, ask for his sake and be sentimental. Therefore, this is a very important point to think about. As we just said, you need to sit and think about this for a while until you feel it inside yourself, in all your internal organs up to Yesod, which means: with Torah and kabbalah, you must kill yourself. Only this is the true study of the Torah, only this will give you growth, will lead to the emergence of yourself inside. In the same way, the seed that enters the earth: it must decompose, die before a tree grows from it. And in man it is same way: we get the seed from the Torah, manna from heaven, feed on this eternal bread, and He makes all these transformations within us, as a result of which the "I" of the external person is gradually transformed into the "I" of the internal person, which seeks to merge with Creator.

ואז הוא יכול לזכות לתורה, משום שהוא אז בבחינת השתוות הצורה, שנקרא דביקות בה'. ואז הוא בשם ישראל יכנה, היינו שזוכה להיות, כל המחשבה דיבור ומעשה שלו, יהיו ישר - אל, היות שכל שאיפותיהם הוא רק להגיע לבחינת

השפעה, הנקרא השתוות הצורה, היות שהוא מבטל את עצמו לה', שזה נקרא רשות היחיד, ולא שתי רשויות. היינו, שיהיה להם רצון גם לאהבה עצמית.

And then he can be awarded the Torah, since then he is in accordance with the properties (of the Creator), which is called merging with hashem. And then he is called Israel (11), that is, he is honored to be such that all his thoughts, words and deeds are “directed to the Creator,” (12) that if all their longing desires will be directed only to achieve the aspect bestowal, which is called a correspondence in properties, (13) since it annihilates itself before hashem, and this is called the possession of the One, and not two possessions (mine and the Creators). That is, that they still have desires also for their own sake.

(11) Look at what he writes: when he annuls himself before the Creator, he kills himself with the Torah, when he does not want to receive anything for his own sake - only then he is called Israel. As you see what Yehuda Ashlag writes, know that he lived in the very center of the fundamentalist, ultra-Orthodox world! So read on, as he explains further. Every moment here is very important.

(12) **“he is called by the name of Israel, that is, he is honored to be such that all his thoughts and his deeds go directly to the Creator”** - Highlight this for yourself!

ישר Yashar - El, "directly to the Creator", means that there are no intermediaries, no other thoughts and no desires, but only directly to the Creator. And this is called Israel. You see? He does not say that a Jew is determined by kinship (he whos mother is Jewish, and father is not Jewish - is Jewish, and he who has a Jewish father but who's mother is not Jewish -is not Jewish). What this means in the spiritual is a separate conversation, but it is important that any person in the world can be a Jew: American, European, Papuan, Black, Indian - this absolutely does not play any role! Only the one who will accept this for himself, then all his desires would be aimed at achieving bestowal.

(13) The Creator gives, and so I also give. Be an imitator of the Creator. He does, and I do like him and nothing else. Nothing on my own! As internally I feel that as he does, I do too. This is called a correspondence of properties and then it is believed that a person belongs to Israel.

אולם היות שיש כלל, שהם רבים, אי לזאת, הואיל שדעת רבים יש לו כח גדול לשלוט על היחיד, והיות שהכלל מרגישים עצמם לשלמים בענין עבודת ה', ומשום זה דעת הרבים מגיע גם לבחינת הפרט. והגם שהפרט לא רוצה לקבל את שיטת הכלל, מכל מקום הם מחלישים את הפרט, שלא ירגיש כל כך בחסרונו. והפרט מקבל חולשה בעבודתו.

However, since there is a mass, of which there are many, and if so, since the opinions of many have the power to dominate the personality, and since the mass feels that they are perfect in relation to serving Hashem, and therefore the opinion of many influences the personality (affects it) as well. And despite the fact that the person does not want to receive (take on) the power of the masses (through such a system of thinking), nevertheless, they weaken the person by the fact that he will feel less of his own shortcomings. And then the person gets weakened in his spiritual work.

This is a big and important lesson for us. And now he will give us an explanation for this. He told us that there are a lot more people of the masses than individuals. That is, those who serve with "hands and feet" and not with intention and have two possessions: "this is for the Creator, and this is for me". For example, when I give money to a religious organization (I pay the tithes), I act in one way, "for heaven", and when it comes to secular life, for example, taxes (relations with the state), I act differently (at my discretion), because this is my territory, and on it I can behave as I want. What I do in my "inner chambers" is not for the Creator, this is my personal place. This is especially true of Yesod - I can still admit to the heart, and what is happening in the very depths, in my "inner chambers", "this is not for the Creator, this is my personal business."

What is he talking about? The mass feels perfect. They were brought up in such a way that in everything they do, they are perfect, satisfied, they don't think. They do not have a left line that would give them doubts. I see the same thing in large Kabbalistic groups, where there is a mass approach to Kabbalah. Look at them: they radiate complete perfection because it is not a person. And Kabbalah is applicable only to the individual, and has nothing to do with masses or groups. It now comes to my mind — in the sensations that Kabbalah is called — by purifying, accepting the laws of the Torah and the laws of the universe are there to lead a person so the Holy Spirit could rest on him! This is the goal. Not the ultimate goal, because the ultimate goal is to come into complete unity with the Holy Creator. This means that a person must become a saint. What does it mean? Incorporate the Spirit of Holiness. And this is the calling of Kabbalah - Zohar, Etz Chaim and what we are studying now - Shlavei Hasulam. But the masses and their rabbis do not need this at all. They are busy with our world. They all have their two territories. Of course, there were and are great holy Kabbalists, whose names we do not see in the newspapers, nor hear on the radio, or on TV, who do not travel to congresses with the title of a professor and do not spend their strength on our world for their own sake in hopes of winning a Nobel prize.

So, Shlavei Hasulam says: there are a lot of them, and therefore they feel perfect. And by feeling perfect they affect the individual, who is weakened from contact with the masses. Especially if these people are close to you - **or so it would seem!** It would seem that they serve the Creator, but not only for the sake of the Name, for the sake of Heaven, but also for the sake of Heaven, and for their own sake, having two possessions. But you have to be very careful with people like that. As it seems that he is a believer, who seems to be trying, showing off "with his hands and feet", but does not do this with his inner intent completely only for the sake of the Creator.

In Kabbalah, we say that: there is only one way! - Either you devote 100% to the Creator or nothing. No middle ground, no 99.9%. This should be your intention! Maybe we are missing something for the realization, the realization of the desired, but the intention should only be that, perfect! And when we communicate with people who want to do “both” they dampen us, they weaken us. How do they weaken in us? Our senses of our shortcomings, our Kelim, where we can receive the light. After all, such people sparkle, shine as they are filled with something that seems like the light. And their light completely fills and drowns out their entire personality. Meanwhile the Creator wants us to communicate face to face as individuals: He is one and you are one. And when a person looks at such sparkling, perfect people, he begins to think: “what is my problem? I also want to be so perfect!” This, by the way, was one of the most important reasons why I stopped going to the synagogue. I was given great honor, because they knew that if a person is engaged in the study of Kabbalah, then he has something that they don’t have. But I saw that they are all in perfection, the dull perfection of doing “with hands and feet”, without initiation. It always seemed to me that they had something, and I didn’t. And so they make you stray off the working path, they dampen you - at least by the fact that they honor you: as they go there themselves to receive the honor. And, over time, I stopped going to the synagogue, even for Yom Kippur, the Judgment Day, once a year I do not go - I do not need this.

This is very important: to know that they dampen you, weaken your attention to your Hissaron, to your shortcomings, which you do not need at all. After all, our shortcomings are our work. All that is given to us in this world is work on ourselves. All our joy is to ask the Creator to give me something to work on. And when I feel a lack, then it’s wonderful! I have a place to work, which means that I can still do something for the Creator - above myself, I mean! I can still do something that will bring satisfaction to the Creator, the divine presence in our world will increase. And when I work on myself without any relation to the masses and groups, even Kabbalistic, each of my individual corrections will bring corrections all over the world, and nothing else. You cannot fix it from the outside, only from the inside, for there is nothing in common that would not be in the particular. If I correct a particular, then it automatically enters into the generic, and not vice versa: it cannot come to the particular through the generic. Not through the masses who serve the Creator, as children or as a servant to the master. So nothing can be fixed. And when I serve the Creator within myself, I serve as a son to my father, that is, not wanting anything for myself, but only for Him to be pleased. How can I please Him? Only by the fact that I obey His voice. For He wants to give me all the best that He has in the tower that He has built for me. And if I listen to His voice, the words of His Torah, Zohar, Etz Chaim and what they are teaching now, then I bring myself into conformity in terms of properties with Him and His laws of the universe. And thus, I correct myself, and to the same extent I correct the whole universe. This must be very clearly understood and engraved on the inside of your inner world so as not to fall into the bait of the imaginary perfection of the crowd.

היינו, שהגוף אומר אליו, נכון שאין אתה בשלימות העבודה דלשם שמים, אבל לא נורא כל כך, שיהיה כדאי להצטער, ולתת על זה תפלה מעומק הלב. זאת

אומרת, שאתה מוכרח לומר, שאם אין אתה תזכה לדרגת של "להשפיע נחת רוח להבורא", אתה אומר על זה, "טוב לי מותי מחיי". זה אתה לא מחוייב. הלא אתה רואה, שכל הכלל הולכים בדרך בעלי בתים. נכון זה היה יותר טוב, אם אתה היית יכול לעשות הכל בעמ"נ להשפיע. אלא אתה צריך לבקש מה', שהוא יעזור לך. ואם אתה עדיין לא קבלת עזרה מה', אתה כל כך מודאג, עד כדי כך שאתה אומר, "טוב לי מותי מחיי". זהו הוא לא כל כך נורא, תסתכל אחורי על הכלל.

Here he explains to us the harm that relation to the masses does to a person. At the same time, we must not forget: masses and the individual - everything that we learn is in one person. When we say: "masses" and "individual", we say in a general sense - these are "Israel" and the "people of the world". But when we speak in a private aspect, then all this is in one person. This is a very important concept: not one or the other, but both. Israel and the nations of the world are in one body. Absolutely all the nations of the world, all their desires that were, are, and will continue to manifest in this world, are in one person - and in me too. Is this clear? Everything is in me: holy and unclean: Hitler, and the fascist, and the rapist, and the murderer, but also the saint and the righteous person. Everything that is in this world in general is in me in my private aspects. Never forget that! Otherwise you will end up separated: it's them, or it's me. You will certainly feel great, but it will still weaken you in your work. Since you are now engaged in individual spiritual work, you incomparably feel much more more aware of your shortcomings than all the others. For example, I feel that I have more shortcomings than all my people, and maybe the whole world. And not enough, for the worst destroyer is our pride. Pride can be literally extracted from everything. For example: "they are mass, and I am a person." Always along with the general keep in mind the particular. Each of us has an aspect in common. Things that we have not yet been able to raise to Binah, those desires that we are not able to annul "our possession" before the "possession of the One." And in these desires that still relate to the mass.

And now he reveals to us what a weakening effect comes to us from the masses and desires related to the mass, group disposition of relations.

That is, the body tells him: of course, it's true that you really are not perfect in your spiritual work, that you do this not for heaven's sake, but it's not at all scary that it would be worth it to regret it and to give prayer from the bottom of my heart about it. That is, if you need to say that if you do not get that (spiritual) level to give pleasure to the Creator, then you would say to yourself: "death is better than such a life." You have absolutely no obligation (14). You see, all this masses, they follow the path of the owners of the house (15). Of course, it would be better if you could do everything for the sake of bestowal (16). But you must ask hashem to help you. And if you still have not received help from your hashem, then you should be so preoccupied with this that you could

finally say then: "It is better for me to die than to live like this." This is all not so important (scary) that you cannot do this, just look back at the masses. (17).

(14) You see, the body says to him: "You are absolutely not obliged! Of course, you are missing something to do with an intention for heaven, to do prayer from the bottom of your heart. But it's not so scary for you to be upset. You have absolutely no obligation!" And for us it is an obligation! Write to yourself: death is better than life without unity with the Creator. And then you will fulfill the Torah. Remember what the Torah said in the Talmud Brahot? The Torah can only stand in the one who kills himself with it. Remember. The same thing here: טוב מחיי לי מותי (tov muti mikhayay) - **death is better for me than such a life without the Creator**. Always repeat this to yourself, and then you really will see the light.

(15) they follow the path of the owners of the house - that is, they have two territories, and they say: why are you exhausting yourself?

(16) And now the body, our bad origin, puts on the clothes of the righteous, and pretends that he is a good adviser.

(17) **It's all not so important (scary) that you cannot do this, look back at the masses.** And you will see that you have nothing to care about how you feel that you are not doing everything literally for the sake of bestowal.

The most important rule for us should be: do not look back. Every state today has everything from the past. And we see: the same 10 Sefirot as they were in the past, so are they in the present. Reshimot, there are always traces of the past in the present. The Torah gives us an example of Lot's wife. The angel who had come to destroy Sodom and Gomorrah told him: do not turn back. There is a very deep spiritual action in this: do not turn around, go forward! But the wife, turning around, turned into a pillar of salt, in which there is no life. A man living in his past turns into a salt column, instead of life in the present which boils in him. The same thing happens when a person looks back at the masses, he becomes like salt, but not alive. Pickled for the future - there is no life in the present in him.

The attitude of a person who works on himself individually should be as follows: every day, every moment of your life, you leave the island on which you were today and cross the sea to your next state. As Malchut rises to Binah, so you go to the next island, more pure, elevated. And when you arrive there with your Kelim - and Kelim is a ship, a boat then you can't turn around! Everything that was there before is gone. In no case can you turn back, but on the contrary, these ships must be burned so that there is no reason to go back, so you know: there is nowhere to go back. There is such a principle: maalim be-kdusha ve-ein yerdim - "they rise in holiness, but do not fall." What does it mean to "burn your ships"? This means burning your Kelim, because to a new degree they are no longer suitable. You lift the Masach from Malchut to Binah, and, as it were, burn it, and fill it with the light again, and build new Kelim, new ships, so that you can again leave this island again and go to the next island. Moreover, all these islands remain in your possessions. You feel them, you go through them all, and they leave reshimot, traces in you and you go further and further.

וע"י זה הפרט נכנע להכלל. פירוש, הוא מחליש אותו מלעשות מעשים, מה שיש בידו לעשות, עד ששיג עזרה מה', שיתן לו את הכח הזה, שיוכל לעשות הכל בעמ"נ להשפיע, כמו שהפרט דורש.

On a good note, he finished and concludes:

And because of this (18), the personality is pressed down by the masses. Explanation: a mass person weakens him by doing actions, (that only) he has the power to do, so that he achieves (until he receives) help from us, so that (the Creator) gives him that power, so that he can do everything for the sake of bestowal, (19) as the person requires.

(18) **And because of this** - that the body, the desire to receive tells him, because its part of the masses.

(19) **Everything for the sake of bestowal.** Everything. You see: everything! He does not say "partially," but always this word: "EVERYTHING" for the sake of bestowal, as the person requires. The word "EVERYTHING" is very fundamental here. The word הכל - ha-kol - everything. In the word הכל ha-kol, there is everything. The Zohar tells us that the letter ה indicates Malchut, and כל kol, indicates Yesod, the very last "station" of ZA. Because Malchut or Nukva (which is the same) receives from Yesodh ZA. And as it turns out with a certain article, ha-kol, when Yesod Zaire Anpin gives tp Nukvah.

And why is כל kol called Yesod? Because it has gematria, the numerical value of 50 (כ kav is 20, and ל lamed is 30). Why? Because yesod is that "piggy bank" where all five chassadim, the forces of mercy, the properties of Zeir Anpin from chesed to hod come to and each sefirah of five chassadim has its own particular 10 sefirot and it turns out $5 \times 10 = 50$. HA-Kol is the complete unity of Zeir Anpin and malchut. Therefore, he says that he should do everything for the sake of bestowal. That is, he is completely connected malchut and Zeir Anpin to yesod - for the sake of bestowal! And this is a requirement of the individual.

Lesson 12

וע"י זה הפרט נכנע להכלל. פירוש, הוא מחליש אותו מלעשות מעשים, מה שיש בידו לעשות, עד ששיג עזרה מה', שיתן לו את הכח הזה, שיוכל לעשות הכל בעמ"נ להשפיע, כמו שהפרט דורש.

And thus, the personality is suppressed by the masses (1). Explanation: (masses - in Hebrew the word klal, "mass", masculine, therefore, it is written as a "he") **weakens him from doing things (so) that he has strength (that is, takes away his strength) do until he reaches help from hashem, so that He gives him strength so that he can do everything for the sake of bestowal, as the person desires.**

(1) Certainly, all is in one person. As outside it is - the general, and in one person - the particular. All the same phenomena are in man himself. This is important for us - a particular aspect, because in a person there are also mass desires that have not yet matured, and others that have matured. So, inside a person, the individual is suppressed by the masses.

ובזמן שהאדם מתחיל לקבל שלימות מהכלל כנ"ל, אז האדם כבר לא יכול לראות את האמת, משום שעל כל חסרון, שהוא מוציא בעצמו, הוא תיכף ממציא לעצמו תירוץ, שזה מצדיק אותו, בשיעור שהוא כבר לא מרגיש, שהוא נמצא עכשיו תחת שליטת הכלל.

And at that moment when a person begins to receive "perfection" from the masses, as we said above, then a person can no longer see the truth, since for every shortcoming that he finds in himself, he immediately finds such an explanation for himself, which justifies him to such an extent that he no longer feels that he is now under the rule of the masses.

He explains well here. Little can be added.

That is, when a person begins to receive the feeling of "perfection" that the mass gives him, he begins to obey them and do as they do. After all, the mass says: "Why do you have to poke around with this? Do it with your hands and feet and it will be good for you, and you will feel perfect!"

People have been kept for thousands of years in a state of masses, and a person always believed that he is part of the masses and is a social animal, and many still believe so. And this is raised to the peak of perfection and believed that the feeling of being a social animal is divine. What can I say? This is so for them, because it takes time and self development in order to come to the right understanding one day.

We are talking about the mass, but again it's all in one person. Thus, in the soul of a person, in himself there are desires that confuse him and always give him an excuse for his weakness. And then he is under their authority.

ולפיכך, בכדי שתהא המצב של העבודה גלויה לפניו, ולא להיגרר אחרי שליטת הכלל, בא הזה"ק ונותן לנו עצה, והיא, שהאדם ירכז את כל מה שהוא עוסק בתורה ובמצוות יהיו למקום אחד, היינו שהוא צריך לבוא, שיהיה רק מקום אחד, היינו רשות אחד, ולא שתי רשויות.

And therefore, in order for the state of spiritual work to be revealed before it, and not to reach for the "perfection" of the masses, the holy Zohar comes and gives us advice, and it (consists of the following): let the person put in the center of everything the-fact he studies the Torah and the commandments (for this) to go to one place (2), that is, that he must come (to) so that there is only one place, that is, one possession, and not two possessions.

(2) this should be the focus of his attention. That all his activities, all his performance of the mitzvah, so that it all goes in one place.

The mass - from the outside of you or within you - is trying to cool down your spiritual work, to weaken it. So sometimes it encourages you to work hard, on the run, too fast, faster than the speed you are designed to run, and you run, doing everything at the insistence of the masses. It is very easy to make a mistake: who is in charge of me at the moment. You see, in such cases Zohar comes to the rescue and gives such a mnemonic rule: direct your studies, all the fulfillment of the commandments in one place, on one account, do not lose your concentration, let everything go into the treasury of the Creator. Only in this way can the monstrous power of the Pharaoh be defeated and we can come out of slavery.

ואז הוא יכול לומר, "שמע ישראל ה' אלקינו ה' אחד". שזהו כנ"ל, שהוא "דעת תורה". אחרת, היינו מדעת בעלי בתים, מוכרח להיות שתי רשויות, א' רשותו של הקב"ה, ב' רשותו של אדם. וכשהאדם עושה בקורת על עבודתו, אז הוא רואה, שאין לו שום שייכות לדביקות ה', הנקרא השתוות הצורה. וממילא הוא נפרד מחיי החיים, ודומה לבחינת אומות העולם, שהם לא רצו לקבל את התורה, שתורה צריכים לפרש "דעת תורה". אלא הם רוצים דעת בעלי בתים. ומזה לא יכול להיות קיום העולם. וע"י זה שיראה ויבדוק עצמו, אז הוא יכול לראות את מצבו האמיתי בדרכי ה', ולא יהא נגרר אחרי השלימות של הכלל, שרוצים להשליט דעת בעלי בתים.

And then he will be able to say (3): "Listen, Israel: your Creator, your only God (Shma, Israel, hashem elokejnu, hashem ehad). What is it, as stated above, that "this is the opinion of the Torah" (4). Otherwise, this is, from the opinion of the owners of the house, it necessarily follows that there are two possessions: 1) the possession of the Holy One, Blessed is He; 2) possession of a person (5). And when a person does research (verification) of his spiritual work, then he sees that he has nothing to do with merging with hashem, which is called "coincidence of properties", and he, by himself, is separated from the source of life and likened to nations of the world, who did not want to receive the Torah, that the Torah certainly implies the opinion of the Torah. But they want (to have) "the opinion of the owners of the house" (6). And the world cannot resist this (the opinion of the owners of the house) (7). And by means of what he sees and tests himself, then he will be able to see his true condition in relation to the paths of hashem, and will not reach for the "perfection" of the masses who wish to dominate the opinion of the owners of the house (8).

(3) **And then** - when he concentrates on one territory.

(4) They also speak well: took the opinion of the Torah. Preferred the opinion of the Torah to your opinion, and then you absorbed the opinion of the Torah, eternal opinion instead of your limited opinion that you gained in this life.

(5) by the way, when we read the Holy One, Blessed be He, keep in mind - this is the right line. That is, we are talking about the Creator, being in the right line. And as a rule, when we read "Elokim" - this is the left line. And when we say "havaya", then this is the middle line.

(6) Everything should be like this: even if you bought a house, you should not have any affection in your soul. Whatever thing you acquire, you must not merge with it. Yes, you wanted to buy it. Good! But you don't need to stick to it, lest this be the goal of your existence. And with the right attitude (worldview), feel free to earn, acquire, only so that it does not stand at the head of your life, at the top of the list of your desires and aspirations.

(7) Of course, this refers to the world of the person himself. He will not stand when he does not have a rod in the center which everything wraps around. As all of the worlds dress on one core of Adam Kadmon, on kava, so in a person there should be a core on which all his desires and aspirations dress. The main thing is that all this will be directed to one territory, to the opinion of the Torah. And if not, then, you will see, that he says: the world will not stand. He will be torn in different directions, he will feel the influence of various forces from all sides, he will be like a weather vane, and will not be able to hold on.

(8) This is very important: if you constantly remember this core, and you revolve around such a support, then you and your world will stand up, because a person is a small world, a small universe. And the masses want to grant power to something for which the power was not given from above. And that which has no root from above and is not stable and will not bear fruit.

וזה שאומר הזה"ק, "יקוו המים אל מקום אחד". אשר המים, שהוא התורה, יקבץ אל מקום אחד, שב' הרשויות, שישנם בעולם, יהיה רשות אחד, שזה נקרא "דעת תורה". וכמו שמסיים הזה"ק, "והתורה היא ישוב העולם, ובה מתקיים. ואומות העולם, שלא קבלו אותה, נשארו חרבות ויבשות".

A very important conclusion to this wonderful article.

And this is what the holy Zohar says: "let the waters flow down into one place." That the "waters" that are the Torah are gathered in one place, so that the two territories that exist in the world become one possession (9), and this is called the "opinion of the Torah". And just as the Holy Zohar concludes that "the Torah is the place of settlement of the world (10), and the world exists by it." "And the peoples of the world (11) who did not receive it (12), remained destroyed and drained" (13).

(9) so that a person has a higher world connected with the lower world. And nothing more is required. The Creator does not require us to become angels and choose worlds: this or this, but, on the contrary, must not be chosen, but connected to both worlds. And then you get a complete picture of the universe in any situation, whatever you do. And only this is sustainable.

(10) **The Torah is the place of settlement of the world**, that is, the place where the Torah lives. When you study the Torah, it will penetrate into you and become an inexhaustible well of clean and life-giving water,

which will constantly boil and give you water, like a traveler in the desert. And this is called the place of settlement of the world.

(11) Of course, we have in mind a particular aspect. Those desires in each person who desire two territories, two possessions - this is called the "peoples of the world."

(12) the opinion of the Torah, which is based on the fact that a person puts only one territory in the center.

(13) "they remained destroyed and drained." This refers internally to the source of life.

I remember, once, before, when I had not yet practiced Kabbalah, I saw a TV program about Sylvester Stallone on TV. They showed a real huge castle in which he lives, and the surrounding area. Awesome picture! He was interviewed, and there was a feeling of complete internal devastation and desiccation. There was no life, in this huge castle he had no wife, no dogs, in all this stone cold beauty ...

So, we have finished one more article. Understand and learn what Shlavei hasulam teaches in all these articles, what ARI explains in Etz Chaim, and the Zohar also ... The Zohar considers one saying from the Torah, one topic, then the other, then it explains it on the one side, then another... And all this is necessary, because a person needs to go through huge internal changes in order to reach the result desired by the Creator. And so there are so many different articles. Each of them illuminates the soul from a certain side. There are a great many spiritual steps within a person, and they are illuminated from various angles; they work through us those aspects of the soul that the great kabbalists brought to our world.

מהו יום ולילה, בעבודה

What are day and night in spiritual work.

הנה כתוב "ויקרא אלקים לאור יום, ולחושך קרא לילה". ויש להבין זה בענין עבודה, מה בא זה ללמדנו, בזה שקרא לאור יום, ולחושך קרא לילה, מה מוסיף לנו הידיעה הזו. כלומר, שמשמע, שהקב"ה נתן קריאת שם לאור ולחושך, היה לאיזה תיקון. אם כן מה אנו מבינים יותר, בזה שנתן להם שמות, שע"י זה יוסיף לנו בדבר העבודה, להגיע לדביקות ה'.

Now, it is written (a quotation from the Torah, from the chapter "In the Beginning"): **"And called Elokim, that is, God, Binah, light during the day, and darkness called night"**. **And it is necessary to understand this in the aspect of spiritual work. What it teaches us - by what He called the Light - Day and the Darkness - Night? What does this give us? What adds to our knowledge of this? That is, what does it mean that the Holy One, Blessed be His name, gave the name to the Light and Darkness, that it was for the sake of some tikun (correction)? If this is so, then what can we understand more from (the fact) that he gave them names, that this will add to us something in the work for the Creator in order to come to merge with Him?**

You see? He constantly directs us to the right, to the left, gives us spiritual work in the study of Shlavei hasulam. Here he proceeds from the rule of Kabbalah and the Torah: "They do not give a name to something that they do not comprehend." As they say: "Ein Or Bli Kli", "there is no light without Kli", and therefore you cannot give a name to what you do not comprehend. Otherwise, it will be speculative knowledge, to talk about something that you don't comprehend with your head. There is no point in this, this is not knowledge. Kabbalists give names only to phenomena and spiritual concepts when they comprehend it. "To give a name" means to indicate aspects of characteristic of this phenomenon, which characterize it, which give understanding of it, determine its purpose, its path. Here they proceed from what the Creator Himself called (it is written in the Torah!), The Light during the Day, and the Darkness at Night. Therefore, he says that the Creator taught us this.

And since Kabbalists give a name only to what they comprehend, we also need to adhere to their opinion. Their opinion is the opinion of the Torah, therefore we will gradually come to higher insights.

The same applies to the name of a person. Interestingly, the name that is given to a person, namely his first name, and not his last name, always comes from heaven. It defines his path. And in this name lays the path that inevitably leads him to completeness and to perfection. And, at the same time, the letters of this name, in their form and order, also contain what he should be afraid of, what he not to do - those "undercurrents" that can bring him down, drag him into the mud and move him away from his correct, true way.

Moreover, what's interesting here is that the Talmud explains to us that the fact is that the name is given by both parents, father and mother indicates that it comes from heaven. And what is written in the Talmud is significant for all the peoples of the world. In whatever language a person is given a name, no matter how it sounds, when transmitting this name in holy letters, it determines the purpose of a person of any nation.

Many months ago, we had a lesson, and when they touched on this topic, I devoted the whole lesson to this. We had 20 people in the class, and I gave everyone their characteristics. Not only on the basis of his name - it is necessary to connect him with a person. Just like that, in absentia, I can't do it. I must carefully look at the personality, and feel it, and, of course, connect it with its spiritual root, and only then can I give something. This is not what I give, this is absolutely not my knowledge! Simply, at this moment I take it into myself and together I lift it up, raise the man, and what comes to me is what I have to pass on to the person.

All this refers to what we spoke about the Word that the Creator said in the beginning Himself, He gave the name, "Light is called the Day, and Darkness is called the Night." So he asks the question:

If this is so, then what can we understand more from (from) that he gave them names, that this will add to us something in the work for the Creator in order to come and merge with Him?

Indeed, this is all that we desire - to combine with the Creator by the properties. And then we will fully feel the presence of the Creator at the moment.

Pay attention, notice how he builds the text. Especially when he asks questions: one question, then another, followed by another ... - he leads us to the left side, develops a sense of sensation in our left side, then he throws us completely to the right, where we completely surrender to the Supreme. What a range, what amplitude develops in an inner person and in the individual!

הנה, אח"כ אומר הכתוב, "ויהי ערב ויהי בוקר יום אחד". גם זה יש להבין, לאחר שאמר שחושך נקרא לילה ולאור נקרא יום, איך נעשו שניהם יום אחד. הלא לילה אינו יום. ואיך ששניהם ביחד הם יום אחד. כלומר, במה הם נעשו אח"כ ליום אחד, כאילו שאין הבדל בין יום ללילה.

So, after this the Scripture says, quote from the Torah : "And there was evening, and there was morning, day one." And this must be understood somehow. After He already said that Darkness is called the Night, and Light is called the Day, how can they now become one Day?

Watch how he leads us! Do you see the Divine logic? He already named them as such, but now how can they both be the Day? He said that Day is only Light, and Darkness is Night, how can it now be that both are called Day, one Day? This is not logical!

After all, Night is not Day! (After all, He has already given the definition of the Night!) And how can it now be that they both make up the same Day? That is, how ("with-what") they can then become (as a result) one Day after he called them differently, as if there was no difference between Day and Night.

A very significant question. It is interesting that when a person begins to learn Kabbalah, he immediately begins to ask many questions. And over time, with proper study of Kabbalah, spiritual, Unified instruction, you need to accustom yourself to the fact that you first studied, absorbed, connected, as it were, with the questions of the Kabbalist. Look how many questions he raises in Shaveli hasulam! So let his questions be your questions. For there is nothing in the private, which would not be in general.

Of course, you have your own soul in you, of course, there are no two people in the world who would have the same corrections - and this is important! But general questions, a general method is obligatory for us. And so try, first of all, to listen to the questions that he asks, and to his own answers. And he gives answers in such a way that make some changes in you, start some kind of spiritual process in you, and not just give the answer "yes" or "no", "why", etc., just the answer that is taken and consumed. And so try to work out all the questions that he covers, so that they are, as it were, your questions. The question is Kli. When you absorb his questions, you build the kelim within yourself. Therefore, he always sets us up, sometimes even with a rhetorical question - it doesn't matter! Pick up the questions that he gives. First you pick up these questions, make them yours, and then he gives you an answer to them. You did not have this question before, and now he formulates this question and gives it to you, you receive it, and it becomes a part of you, this question has become yours and is now part of your kli. And then he fills it, he himself gives it the filling of the Torah. His answer is the Light that penetrates the Kelim. And then he explains further. Thus, it allows you to expand your Kelim. And your task is to be receptive to the questions and answers that he gives.

This is the method. Write it for yourself somewhere. Gradually, this will completely enter into you, into your Kelim, and become a part of you.

והנה בענין יום ולילה, אנו רואים שהכתוב אומר (תהילים י"ט) "יום ליום יביע אומר, ולילה ללילה יחוה דעת". וכענין זה אנו רואים שכתוב (בהגדה בפיוט "אז רוב ניסים") "קרב יום אשר הוא לא יום ולא לילה, רם הודע, כי לך יום אף לך לילה, תאיר כאור יום, חשכת לילה". אם כן יש לנו להבין, מה זה יום, ומה זה לילה, ומה זה אור, ומה זה חושך.

And now, in the aspect of Day and Night, we can see what the scripture says (Psalm 19). We will gradually begin to study the Psalms. It's not easy to work with them. Everyone treats them lightly, although in fact everything is very, very difficult there): **"Day to day it is expressed and said** (it doesn't matter that it doesn't sound very beautiful), **and night after night gives out the joy of knowledge."** One cannot give the correct explanation of the Psalms without the Zohar. Therefore, we translate word for word as it is. We will all understand gradually why "nights rejoice in knowledge" and other things. **And in this aspect we see** (in brackets he gives a link where it is written) **that "The day is close, which is neither Day nor Night, is great in comprehension, in knowledge, for in You, the Creator, Day, and in You also Night. " In You, the Creator, as-both Day and Night will (look carefully!) Shine like the Light of the Day, the Darkness of the Night. "** Here he speaks of gmar tikkun, the final correction. When all flesh will know and see the Creator. And then Day and Night, in the sensation of creation, in the sensation of man will be like Day. **If so, then we need to understand what Day is and what Night is, and what Light is and what Darkness are.**

Look how many questions he asked us in 15 lines, to which he will gradually answer, and so answer so that we have a process, spiritual fermentation arises in us. And by this we grow from within.

ובכדי להבין כל זה, צריכים לחזור על מה שדברנו כמה פעמים, היינו שיש לזכור תמיד, מהו מטרת הבריאה, ומהו תיקון הבריאה, בכדי שהאדם ידע מה דורשים ממנו. זאת אומרת, לאיזה מצב האדם צריך להגיע, שיכול לומר, שכבר הגיע אל הנחלה ואל המנוחה.

This is a very strong paragraph!

And in order to understand all this, it is necessary to return to what we have already spoken about many times, that is, that we must constantly remember what the Purpose of Creation is. Every word here is important and absolutely necessary! **And what is the tikkun, the correction of Creation so that a person knows what is required of him. That is, to what state a person must come so that he can say that he has already come, has reached his-heritage and his-rest.** The legacy that was given by the Father, the Creator of Creation. These are not just words. "Rest" is another aspect that also comes from the Creator. There is no movement in it, everything is in a state of dynamic rest. And this He also gave to His Creations. Creation should also be in absolute peace, with all the movements that the Creation produces "with hands and feet". But there can be no rush, no concern, because it is not in our source, and our source is the Creator.

זה ידוע ד)ש(מטרת הבריאה היא להטיב לנבראיו, כנ"ל, מה שאמרו חז"ל, שהקב"ה אמר על מטרת הבריאה, שזה דומה למלך, שיש מגדול כל טוב, ואין לו אורחים. לכן ברא את האדם, בכדי שיתן לו את הטוב ועונג.

It is known that the purpose of the Creator is to do good to the Creation. The Creator created us in such a way as to give us good. That He will give us good, as stated above. **As the sages said, "The Holy One, Blessed be His Name, spoke of the purpose of Creation, it can be compared with the king, that he has a tower full of all that is good, yet he has no guests. Therefore, he created man to give him good and pleasure.**

נמצא לפי זה, מה נקרא שהאדם בא לשלימותו, שזה דוקא לאחר שהאדם הגיע למצב, שמקבל מה' טוב ועונג, וזה נקרא שהגיע לשלימות. מה שאם כן אם עוד לא הגיע למצב, שהטוב ועונג לא נפסק ממנו, נבחן שעוד לא הגיע לשלימות. וזהו מטרת הבריאה.

We find in connection to this, that-this means, that a person has come to his perfection. That it is exactly after a person reaches a state when he receives good and pleasure from the Creator, and it is said that he has reached perfection, in contrast to when he has not yet reached that state when good and pleasure would not leave him. This means that he has not yet reached perfection. And that is the Purpose of Creation.

Let's review this very important paragraph once again. What does it mean that a person "has reached perfection"? This is when he comes to a state where he is already able to receive all the good and pleasure that the Creator has prepared for him in this tower, full of goodness and all the best. When a person is already able to receive it, then this is the basis for him to know that he has come to his perfection, to his completeness. This is a good rule for us so that we know where we are. It happens that someone writes to me (on the Internet) that he is already reaching such high levels, etc. It's not difficult to check yourself: if you can already feel it, take all the good that is given to you, which means that You have already reached your completion. And if you have not yet reached such a perfect state to receive good and pleasure without fail (this is very important), then, then, you have not yet reached perfection. Here is a good rule. And this is called the Purpose of Creation, you see, as he says, the Purpose of Creation is not just to take and eat, but then, in another state, to be hungry again. The purpose of the Creation is to continuously receive the Light, all the best that was conceived and prepared by the Creator for a certain, unique soul, in this unique body, unique incarnation, a unique moment of its existence here on earth.

ותיקון הבריאה הוא, היות שמטבע של הבריאה הוא, שהענף רוצה להדמות לשורשו, והיות שהבורא הוא המשפיע, והנברא הוא המקבל, אם כן אין כאן השתוות הצורה. לכן אנו רואים גם בגשמיות, בין אדם לחבירו, נמשך הכלל הזה, שבזמן שהאדם מקבל משהו מחבירו, הוא מתבייש, כמו שאמרו חז"ל על הכתוב "כרום זלות לבני אדם", שבזמן שהאדם נצרך לבריות, משתנה פניו ככרום. לכן נעשה תיקון, המכונה, שנעשה צמצום בעולמות העליונים, שאין אור עליון מגיע לכלים, שהם בבחינת מקבל לעצמם.

Here he gives a very important principle of correction, which correlates with a very important point, tzimtzum Aleph - the first limitation of light. In the previous paragraph, he explained what the purpose of creation is. And there is such a thing as a tikkun, the correction of Creation.

And the correction, the ticker of Creation, is that in the nature of Creation it is concluded that the branch wishes to resemble the root ...

An apple cannot be made from the root of a pear; branches of a pear tree will not produce apples, because it has its root, a pear. Watch attentively:

... And since the Creator is the giver, and the Creation is-the receiver, therefore there is no correspondence here in terms of properties.

Creation is a branch, and the Creator is the root. He is the giver, and the Creation receives, therefore there is no correspondence of properties. And in nature, it is inherent that the branch tends to resemble the root.

Therefore, we see the same in the material world, in relations between people, and this principle applies to them. That at that time, at that moment when a person receives something from another, he is ashamed of it. As our sages said about the verse from the Scripture. The same is said here: a person's face changes, like this bird's, when he is ashamed of someone because he feels that he is receiving in relation to the giver. Why is he ashamed? This is inherent in the universe: he feels that someone is higher than him and that he himself does not correspond to him, because there is no correspondence between the giver and the receiver. **That at that time, at that moment, God forbid, when a person needs creations, then his face changes as the appearance of this bird, krum.**

Compare what he is trying to say to us with all those who "prophesise" that salvation comes from a group study of Kabbalah! Here, the teacher of this "teacher" gives us the answer himself: when a **person needs creations, then his face changes, like the appearance of a bird krum.** A person should be completely independent of anyone and from any routine of group study of Kabbalah and the like. Look at what he says: **therefore** the Creator **made** correction in the **worlds of tikkun**. The word tikun can also be translated as "establishment." That is, what He established, was **something called that was made tzimtzum**, restriction, was made in the **higher worlds**. And what is being done is done in the higher worlds - this is the law for the lower ones. What was the tikkun, what was the tzimtzum? **That the highest Light (39) does not reach the Kelim**, does not come to the Kelim **when they receive for their own sake.**

It is very important! In the beginning there was the first contraction, Tzimtzum Aleph. Now, if Malchut has a program "for her own sake", then she does not receive it. The only time that Malchut can receive from ZA is when she seeks to become like him. This is the greatest rule from the system of the universe, from the structure of worlds that we need to absorb and work out very deeply in ourselves. So that we know that there are no miracles in our world, so that I can grasp for my own sake, and this will continue constantly and will not make me feel a hangover, satiety, etc. There is a rule, that's all. This is inherent in the universe itself: no creation can - whatever it may be, whatever its Kelim may be, whichever requests it

may have - if it wants to receive for its own sake - the Highest Light does not come. And therefore, we often see examples that a person, as if, has achieved everything and received nothing. The great actor has everything and is in the dark ... And so on. Because it is impossible to obtain other than through the coincidence of properties. Light is the giver, and therefore it is necessary to give. And only then will you be able to receive: droplets, gradually, only what is needed that passes into you. But even this receipt will be for the sake of bestowal.

We are doing a very serious business, by we - I mean our Center of Lurian Kabbalah and our students. We simply call everyone "course takers" and not a "group"; we don't have such a word, "group". We can be called like-minded people - which is also a good word. I always advise my students (and they adhere to this rule): **do not give each other gifts.**

We are working here individually, each working on himself. If you gave a gift to another ... Meanwhile you yourself have not been corrected, and that person has not been corrected, and now, you give him some gift. Best case scenario is he will feel shame, and "his face will change." That is, you will invoke something like that in him, some kind of "cringe". He will feel uncomfortable, as if he owes you something. You will "enslave" him by giving him a gift. But on one hand, it is inconvenient for him not to take it, but on the other hand, you, thereby, voluntarily or involuntarily, imposed your power on him. That he had no dependence, and you give it to him, and now he feels some kind of obligation. This can even lead to the fact that he does not want to come to the lessons anymore - and doesn't even understand why. And so on. Therefore, be very careful. We try not to accept any gifts from each other.

It also happens that someone is in a good mood, and he transfers some amount to us - no matter what. For example, we have a person who receives benefits from social services (we allow anyone to study - it does not matter how much money a person has, as there is no "obligation"). And suddenly something came to him, or he somehow saved up something, or earned something somewhere - and so he gives us the money which is completely different - as he is giving us for development. But - **we do not give gifts.**

So you, in your group, if you have one, try not to give gifts. In another circle, you can do it among ordinary people of our world, where it is customary, but in the spiritual be very careful and love those who work on themselves. Do not "enslave" them with your gifts.

If someone comes to the lesson (we study on Thursdays, for 2.5 hours - 25 people gather) and bring coffee, tea, chocolate - yes, we do that. But - for everyone, and not for one. This is ok. Everyone knows that this is normal. We are thankful and this is good, as these are all pleasant things that do not oblige anyone, do not bind, do not "enslave", do not obscure the relations between us and do not create a group feeling, group relation. And at the same time, there is one single Kli between us, in some other invisible way, without any external attributes of bestowal - that which you give to someone, and he feels himself to be the recipient.

This is a very important principle, remember this, write it down, be very careful in relationships - with gifts and all the rest. Because our task is correction. I try - and it comes out with difficulty! - learn to give to someone without having to get back. All our studies are focused on this, and you, while knowing this, still come to me with your gifts! I understand: you come to me with your gifts to show your gratitude.

But the thing is, I want to give to you. And you should accept my charity, and then I can give to you without you giving me something in return, and then I will have a place to work on myself. Otherwise, you will take away my work on myself. Meanwhile the main thing for us is the place to work on ourselves. We will come back to this topic to in the future ...

Lesson 13

In the previous lesson, he told us that matching properties with the Creator is required to achieve correction. This is the tikkun, the method of correction that was originally made in the worlds. The Creator created Creations in such a way that they strive for the highest destiny that He had in mind when creating a person. Only by the correspondance of properties can a person receive all the good that is provided for him in the plan of Creation. For the purpose of Creation is (we must always speak in the present tense, because everything is created so before gmar tikkun, end of correction) to do good to all its creatures. And Creation can receive this good only through the matching of properties with the Higher, and there is no other way to receive it. This is already a gigantic insight in itself, if we take it into account, if we understand that there is no other way to get it: shout, cry, protest, fight, do whatever you want, even become a Prometheus - all this will not help you anyway. Because all free will is given to a person to follow the laws of the universe, and not to go against them. And this means that a person must work based on the coincidence of properties, and then he will feel everything and receive all the good intended for him. When a person has a lack of this, then he has a busha, shame. In our world, we also see this: a person is ashamed to receive gifts. True shame comes, of course, later: this is not spiritual shame, but even this shame in our world is already something that says that a person feels some spiritual influences. It is, as it were, a projection of the highest in our world, to feel shy when receiving a gift. We said: be careful when giving or receiving gifts. As you can very easily sell yourself or, conversely, lure someone. So you simply pollute your Kelim and complicate your path to the matching of properties with the Creator and to receive the good which is intended for you.

ואין האור מאיר, אלא לכלים שיש להם תיקון המסך, המעלה אור חוזר, שפירושו, שהוא מקבל מהעליון, מטעם שיש נחת רוח להעליון, שהוא משפיע לתחתון. כלומר זה שיש לו השתוקקות גדולה לקבל הנאה ותענוג, הסיבה הזו עוד אינו מחייבו לקבל הנאה ותענוג. והטעם הוא, היות שההנאה, מזה שיש לו השתוות הצורה עם העליון, המכונה דביקות. ובכל מה דאפשר הוא משתדל על כל פנים, לא להיפרד, מסיבת שינוי צורה. לכן אינו מקבל, היות שהגם שהוא משתוקק לקבל הנאה ותענוג, אבל יחד עם זה, יש לו יותר הנאה בזה שיהיה דבוק עם הבורא. לכן הוא לא מקבל.

And the light shines only to those Kelim in which the massah is set-up, the anti-egoistic screen, that the Ohr Hozer raises, the reverse light ...

He now wants to explain in Kabbalistic language that he used to say in ordinary words about the coincidence of properties - that the upper gives good to the lower, and the lower strives towards the coincidence of properties.

... Which means that he receives from the upper due to the fact that he gives pleasure to the upper, which gives to the lower. That is, the fact that a person has a great passionate desire to receive pleasure and enjoyment is not yet a sufficient reason, sufficient reason to necessarily receive pleasure and enjoyment. And the point is that the pleasure of the fact that he has a coincidence of properties with the Higher, which is called "merging" with the Creator, merging with the Higher, the next step. And so he tries, as far as possible, so as not to separate from the Upper in any case due to differences in properties.

On the one hand, a person has a desire for the coincidence of properties in order to receive all the good and pleasure that is intended for you; and on the other, there is a limitation of oneself in not trying to get those things that will alienate you from these corresponding properties. And as a result - separation from the good, which was previously mentioned.

Therefore, the person does not receive. Since, despite the fact that he longs for pleasure and joy, he also has more pleasure in having mergence with the Creator. And therefore he does not receive.

A completely different approach. At the beginning of this paragraph, he gave us something from Kabbalah, as it happens. The incoming light tends to enter the Kli - for there is always light, only we do not feel it. But when I feel that he is striving to enter me, it means that I already have the strength to feel, recognize that this light wants to enter me. So it is felt that it wants to enter you, but you still have no strength to receive it. And then I want to coincide in properties with it, I want to accept it. It's like a woman who tries and wants to accept her husband, reveals herself to him, makes herself susceptible to him, and lets him in. So in the spiritual, we make ourselves susceptible to light, just like a woman in relation to a man. Prophets often speak of the People of Israel as a wife, and of the Creator as a husband. Israel receives the Creator, manna from heaven, spiritual information that only gives life.

He says so at the beginning of the paragraph - the light always shines, but is not felt. And it is felt only when the recipient's Kli has anti-egoistic power. This is, as it were, a filter consisting of 5 layers through which the light passes or a prism with different polarization of light, into which only light of a certain property can enter. Thanks to this "filter", the Kli can recognize and reflect the incoming light, calculate the extent to which it can receive this light in such a way that there remains a coincidence of properties - otherwise it is not a receipt. And thus

through it, it receives good and pleasure. It doesn't matter what we call it: by "Light" we mean what comes from the Creator. Only through the coincidence of properties is obtaining this possible. And the coincidence of properties is achieved by the Masach, the construction of anti-egoistic power. And only then, by reflection and receipt of light, we come to merge with the Creator. Merging with the Creator begins only with hagat, that is, only in the body of the Partzuf does the merging with the Creator happen. Of course, in the head of the ten Sefirot de Rosh, something similar happens, but there are still no such Kelim, as there should be. This is, as it were, thoughts. Keter, Chochma, and Binah are so thin that they do not yet belong anywhere to the Kelim. And there is already the real receipt of light in the body, in Chesed, Gvurah and Tiferet. Therefore, we cannot feel the real reception of light in our heads, as the whole world is trying. It's impossible. We can feel the Creator only in the body, in hagat. And then raise the lower part of the Kelim from under the Parsa, the lower half of the body (meaning ten Sefirot), upward, above the Parsa, to receive a charge, growth, Chassadim, then receive the illumination of chochma from aba, the "father", through binah, and pass this on to ZA. ZA and nukvah rose above the parsa and caused binah to awaken at the top, there appeared three lines, right, left and middle, they are transmitted to ZA, and the light can now go further down the mid line under the Parsa. This law is conveyed by the sages in the statement, "One lives by three, and three live by one." What the lower calls in the upper - the lower gets. This is a very important principle. If a person himself does not rise to good, then what good can he receive? Only misery. He himself causes the suffering in himself because he cannot receive, and therefore he is upset about it. Thus, he gave us kabbalistic concepts of how these three lines are obtained. ZA descends them further to Malchut. And Malchut does the same with the souls of Creation — through the midline. This is, in general terms, the formula of Salvation that the Creator gave us. There is no receipt under the Parsa, neither through the right, nor through the (especially!) Left, but only through the middle. We will gradually approach this. But even now we are only talking about it.

והאדם מסתכל אז על שני דברים: א) שלא רוצה להיות נפרד מהבורא. כלומר, אפילו בזמן שהוא חושב, שעדיין לא זכה לדביקות, מכל מקום לכל הפחות הוא לא רוצה להיות יותר נפרד ממצבו הנוכחי, היות שבכל קבלה לעצמו האדם מתרחק מהבורא, לכן הוא לא רוצה לקבל לעצמו.

And then the man looks at two things. Which ones?

First (upon receipt or refusal to receive, in connection with the aspect of the coincidence of properties): that he does not want to be separated from the Creator. That is, even at a time when he believes that he is not yet worthy of a merger, nevertheless, at least he does not want to be even more separated from his present, ordinary state, since in any

receipt for his own sake a person moves away from Creator, therefore, he does not want to receive for his own sake.

This is the reason for all the structural limitations that a person places on himself.

(ב) שע"י העשיה שהוא עושה, שמרחק עצמו מקבלה, המעשה הזו גורמת לו, שיתדבק בהבורא. והגם שהאדם עוד לא מרגיש את ההבחנות האלו, אבל האדם אומר, שהוא מאמין באמונת חכמים, שאמרו, שכך הוא. לכן הוא סומך עליהם, והוא נזהר בענין קבלת עצמית.

Second: that by means of the act, he removes himself from the Creator. This act evokes in him that he is trying to merge with the Creator. And, despite the fact that a person still does not feel all these steps, but the person already says that he believes by the faith of the sages who said that this is so. Therefore, he relies on them, and he is warned of receiving for his own sake.

The sages, who came to the understanding of the higher worlds, brought their advice to the lower worlds, so they give us advice from a position of perfection: do not take for your own sake. Do not ask why: kah hu, "so it is," and that's it. You just have to accept it. As long as you don't have your own strengths, just accept that this is so. This alone is already a tremendous work and a step of elevation, if you are able to agree that this is so, kah hu. You listen to their warnings, and you will no longer fall into the trap of your desire to receive for your own sake. When you receive for your own sake, you distance yourself from the real receipt and receive nothing. It's like a mirage in the desert.

This is the great thing that he explains to us. This is a part of the formula of salvation. Not everything is determined by this, but it already gives salvation. Just try to accept it, feel it, say - kah hu, it is as they said. So gradually you will begin to repeat it, and at some point the wall will fall, and you will feel the Light.

לכן האדם משתדל לעשות מעשים, שיביאו לו את הכח הזה, שיהיה לו רצון לעשות מעשים, באופן שיצמח מהם כח, שיוכל לכוון לתת על כל מעשה כוונה דלהשפיע. ואז הוא מוכשר לקבל טוב ועונג, היות שעתה כל מעשיו הם לשם שמים.

Therefore, a person tries to do actions that will lead him to this power, so that he has a desire to do so, in order to perform such actions in such a way that strength grows out of them, so that a person can tune in, have a shroud, give all his affairs the intention "for the sake of bestowal" .

And for this it's not enough to say - "I do for the sake of bestowal." It is necessary to apply the force from within. How can you just give it away? Who can give? Only if one overcomes one's nature with an internal effort, a natural desire to receive, it is therefore called giving for the sake of bestowal, it is a supernatural action, as it is not in human nature. So bringing oneself into a state of conformity with the properties of the universe is bringing oneself into a supernatural state. For the natural state is to be completely different from the laws of the universe. And bring it into line with the properties of the universe - this is the result of supernatural acts, acts with supernatural intent. And the supernatural intention is the intention to give. And the person does not have his own strength for this. You need to have faith. First you need to believe the sages. Believe that which is stated in their books, in the Instructions of the Creator. There are not many such books. There are, of course, many holy books, but they do not convey the instruction itself on how to do this - they are written for those who already know this methodology, those who already have a key. Otherwise, nothing can be understood in the Torah. They talk about it, write about, it is the most popular book in the world, it is reprinted endlessly. They strive, they feel that there is something in it, but they understand nothing. Because there is no conformity of properties, they do not understand what "giving" is. We must strive precisely to give and ask for help from above, so that they give you the desire to give.

And then (when it already exists) it is suitable (6) for receiving good and pleasure, since then all his deeds and actions for heaven's sake

You see? All, and not partially, for heaven's sake, by Leshem Shamayim. Shem is Malchut, Shamayim is Heaven, ZA. All of them are for the sake of ZA and Malchut of the world of Atzilut. A person raises all this for the sake of coinciding with them in properties, and they represent precisely this system of management of the universe, zon, ZA, and Malchut. All together Seven Sefirot, six are ZA, and the seventh is Malchut.

ובהאמור נוכל להבין, מהו אור ומהו חושך, כי אור נקרא, "בזמן שמאיר לאדם ללכת בדרכי ה'". כי "דרכי ה'" פירושו, שהוא רוצה ללכת בדרך שה' הולך, שדרכו הוא להשפיע. ובזמן שיש לו אור וחיים, בזה שהוא עוסק עתה בעבודה דלהשפיע, ולא דואג על תועלת עצמו, זה נקרא אור.

And in what has been said, we can understand what Light is and what Darkness is. For the Light is "at the time when it shines for man to walk in the ways of the Creator."

Even in spoken English language they say "he shines" or "he does not shine." If a person receives for his own sake, nothing "shines". Meanwhile when a person shines the light is shining him, allowing him to follow the paths of the Creator, this is called Light. What do the ways of the Creator mean?

For "the ways of the Creator" mean that he, the person, desires to follow the ways that the Creator follows. It's not some kind of sublime symbolism, everything is very clear. It remains to follow the path of the Creator, to comply with the laws by which he made the world. And then you will understand everything, everything will shine in you. And His way is bestowal. Selfless bestowal is the Creator, the law spilled across the creation, everything is determined by this state of the universe. I bring myself in accordance with this - I get everything. But I don't need anything. And I get better every day, every moment. And if not, then and I begin to receive for my own sake - the tap of perception of the source of life closes, and energy is not supplied. And we are left with that drop of energy that is embedded in our seed, the most minimal, nefesh de nefesh. Or it's also called ner dakik, a small candle that shines in a person - and nothing more.

And at the time when he has Light and Life, in that he is now engaged in spiritual work for the sake of bestowal, and not worried about his own profit, this is called Light.

וזה נקרא "זמן העליה". כלומר, שהאדם עלה בדרגה. זאת אומרת, במקום שהיה משמש לאדם שפל, נחות בדרגה, הוא משמש עכשיו את הבורא. וזה נקרא עליה בדרגה, שהרי הוא משמש את המלך, במקום שהיה משמש מקודם אדם פשוט.

This is called "time of rising." That is, that a person has risen in a step. This means that instead of serving a lower person (anyone, for every person is low compared to serving the eternal Creator) in his spiritual stage, instead he now serves the Creator. And this is called the rising within the step, as now he serves the King, instead of, as before, serving a simple person.

For thousands of years it has been stored in a person and it has been deposited in his genes that a person was created as a social creature. As it's easier - when there is no

understanding of the essence of the Instructions of the Creator. And therefore, all this is rooted, so it became the meaning of existence - to serve the society, to work for society, give everything to one's neighbor ... All this is good, but somehow childish. Nothing is clear. What can you give back? How to give? Has anyone ever been able to show love for one's neighbor? What is love for one's neighbor? And that's all - instead of working on yourself.

Firstly, you must love the Creator, love the laws of the universe, bring yourself into line with the laws of the universe, and by doing so you will automatically love everyone, depending on your strength. First, a little: their loved ones, then their neighbors, then all of humanity. And at the same time, you will have the love for everything, for all four forms of nature - through a feeling of love for the Creator. And no other way. Therefore, he says: "Now a-person serves the Creator instead of serving the lower man." And a low person is just like any other person, no matter who he is, the king, your employer - the one to whom you owe something. He speaks of any person, including father and mother. And at the same time, it is necessary to respect both father and mother, and to relate to all creations in the same way - to feel the influence of the Creator in each of them.

ומובן מאליו, שההיפך מהאור הוא חושך. כלומר, בזמן שאין לו טעם בעבודה דלהשפיע, כי הוא שוב התחיל לדאוג רק לתועלת עצמו, וענין עבודה דלהשפיע, לא מוצא בזה שום טעם, ושוב אין לו שום שאיפות, אלא מספיק לו בזה שהוא ישיג אך ורק למלאות את התשוקות, מה שהגוף שלו דורש, שזה נקרא ירידה, מטעם שהוא רוצה לשמש את הגוף ולא את הבורא. וזה נקרא חושך.

Before that, he gave us the concept of Light, and now he gives us the concept of Darkness, a very important concept. One paragraph is enough to get your daily manna. This will gradually develop in you, the Kabbalist has enough of this, he knows ways to receive Light. And receiving light is bringing oneself in accordance with the laws of the universe. And then there is only one paragraph, 4-5 lines, if they are worked out slowly, tastefully, with dedication, and worked out enough to get Light for the whole day. So what can be said about studying the Zohar and other things? - then you get disproportionately more. But this is already enough. It all depends on how much.

And, it goes without saying that the opposite of Light is Darkness. That is, at a time when he does not have a taste for work for bestowal, for he again began to care only about his own profit, and the aspect of work for bestowal gives him no taste, and again he has no

desire, but now he has enough only to achieve the fulfillment of his base desires, what his body requires., and this is then called a fall, erida, because he desires to serve the body and not the Creator. And no matter what a person receives, he will still be hungry, because he cannot work for bestowal. And this is called Darkness.

ויש לדעת, שענין יום מראה על דבר שלם, שהוא מורכב מאור ויום, ומחושך ולילה. כמו שכתוב "ויהי ערב ויהי בוקר יום אחד". ויש להבין זה, איך יכולים לומר, שערב ובוקר הוא דבר אחד. היינו, אין אנו אומרים, שערב ובוקר שניהם נקראים לילה אחד. אלא שניהם נקראים "יום אחד". מה מרמז לנו זה בעבודה, שדוקא שניהם נקראים "יום אחד". כאילו שאי אפשר להיות שלימות של יום בלי חושך.

And now he is making a synthesis between these two concepts, Light and Darkness, this is a very important point.

And you need to know that the aspect (concept, state) of the Day indicates something perfect, that it consists of Light and Day on the one hand, and Night and Darkness on the other. Both are structural components. As it is written, "And there was evening, and there was morning, day one." And you need to understand how you can say that Evening and Morning are one thing. That is, we do not say that Evening and Morning are both called one Night, but they are both called "One Day". What does this hint to in spiritual work? That both of these concepts are called "One Day". As if it is not possible that there would be perfection of the Day without Darkness.

There are two states - state of rise and state of fall. Falls are caused by stupid deeds - and a stupid deed is to receive for your own sake and, in principle, any evil, any sin happens because a person chooses evil thoughts, evil desires, realizes them, which prevents them from reaching perfection, enjoying thoughts and desires, giving them filling. Therefore, it is said that there are two aspects - Light and Darkness. And then he explains:

והתשובה הוא, שבזמן שהאדם אומר "ויקרא אלקים לאור יום, ולחושך קרא לילה", כלומר שהאדם מאמין, שהן האור והן החושך נתן לו אלקים. ולמה נתן לו את החושך. ועל האור שנתן לו, אפשר להאמין, היינו שאומר, שהקב"ה רוצה לקרב אותו, כמו שאמרו חז"ל, "הבא לטהר מסייעין אותו". לכן על העליות שיש לו לאדם, יכול האדם להאמין, שבאה מצד ה'. אבל על הירידות, למה לי.

And the answer (to the question that people ask themselves: "Why do I need this?") Is that at the time when the person says "And he called Elokim (the Creator's Name in the strictness of the law, Binah) light day, and he called darkness at night ", that is, that a person believes that both the Light and the Darkness were given to him by Elokim. But why did he give him Darkness? And the Light that Elokim gave him can be believed. That is, that he (the person) says that the Holy One, Blessed is He, wants to bring him closer.

You see? Here he uses the Name hakadosh Baruh hu, Holy, Blessed is He ", which means that He wants to bring the person to the right so that he moves to the right line, above the mind, gives himself to the Light, sticks to him. And when we say havaya, we use the Four-Letter Name of the Creator "yud-kei-vav-kei", then this is the Creator in the middle line, the most complete, eternal name of the Creator, Who wants to bring it closer,

As the sages said: "Whoever comes to be cleaned is helped." Therefore, the states of rising that a person has are able to believe a person that they come from the Creator. But as for the falls, "why do I need them?" - this is what people think.

It is very important once again to work through this issue. We may think. That it's repetition, but he knows why he is doing it - at a different level he gives something, in another aspect ... It should affect us, and it doesn't matter whether it is repeated or not repeated. So does his father, Yehudah. In TES, and in hasulam, in the comments on the Zohar, it often seems that he returns to the same thing many times. And at the same time, he adds something, repeats it in a different order so that it helps us, instead of just referring: "look at such and such page". These repetitions are very significant things, this is Divine logic. Therefore, you need to accept all this apparent "repetition" as absolutely necessary.

לכן כשהאדם מאמין גם על החושך, כמו שכתוב, "ויקרא אלקים, ולחושך קרא

לילה", היינו שגם החושך הוא בחינת לילה, שהוא חלק מהיום. זאת אומרת, שאי אפשר להיות יום בלי לילה. אז החושך, הנקרא לילה, זה בא ללמדנו, כמו שאי אפשר להיות יום בלי לילה, כמו כן אי אפשר להיות אור בלי חושך. **כי החושך הוא הכלי, והאור הוא מילוי הכלי.** כפי הכלל, "שאיין אור בלי כלי", כלומר, שאי אפשר להעריך את ישועתו יתברך, בלי הרגשת היסורים והמכאובים מהמצבים שהאדם נמצא. כי כפי שהאדם מרגיש, בין אדם לחבירו, כמה שחבירו עזר לו במצוקתו, לפי שיעור הזה האדם מרגיש את השמחה מהעזרה, שקיבל מחבירו.

כלומר, שאינו דומה, שאם חבירו עזרו על דברים של מותרות, שאפשר לחיות בלעדן, למי שעזר לחבירו, שהציל אותו ממות.

Therefore, when a person believes the same with respect to Darkness, as it is written: "He called Elokim the light by day, and He called darkness by night." That is, also the Darkness, which is the "night" aspect, is part of the day. This means that it is impossible for there to be day without night. Then the darkness called night, it comes to teach us (as they say in Hebrew) that just as it is impossible for a day to be without night, it is also impossible for light to be without darkness. For Darkness is Kli, and Light is the filling of that Kli.

This is a very strong, very important concept, and you must understand this process. This must be recorded in your place, in those places where you live - in the kitchen, in the bedroom, in the workplace, that Darkness is a vessel, and Light is a filling. And then we do not run away from Darkness, we want to know that darkness always precedes receiving light, and both are structurally necessary.

Since, in accordance with the principle, the law of the universe, that "there is no light without a vessel," that is, it is impossible to appreciate the salvation of the Blessed One, the Creator, without feeling pain and pain from the conditions in which the person is.

Darkness is the Kli, the vessel of receiving, and Light is the filling of the Kli. And on the other hand, he says that there is a law "there is no Light without a vessel." This means that the Light, which the Kli does not experience, is like a bird in the air, and not in the hands, like Ein Sof, it cannot be felt, it is limited in itself, and therefore it is impossible to try.

Take it in yourself, work on these lessons. If possible, record them and do not just listen. Try different options - do as your nature tells you.

Once again: it is impossible to feel the Creator's salvation without a sense of suffering and pain from the conditions in which the person is. This is a great rule, a great law. There is no escape from this, and there is nothing wrong with that. It's like when child's teeth begin to grow, they hurt and the child cries... A child gets sick with rubella or mumps ... Same happens in the spiritual, you need to go through all these childhood illnesses of the transitional period from childhood to spiritual maturity. You won't be allowed to remain silly. It is better to know about it and agree that "kah hu", "so it is," as the sages said. Then you will act smartly and will live.

For how a person feels in relation between people, to the same extent that he feels the help of a friend in his constrained state, to the same extent, a person feels the joy of the help that he received from a friend.

We never forget that someone who helped us in our helpless state, when it seemed to us that there is no place to wait for help, this is not forgotten. It is about joy of the help that a

person receives from the help of a friend. This does not mean help in redundant things, but help in serious cases.

That is, it is not as if a friend helped in things unnecessary for life, but about that friend's help when he saved him from death.

So then a gratitude for life remains in the soul. Also if I need to buy a better car - this is also help. A friend gives me a loan, I will return the money to him and I will be grateful. But how can you compare the feeling of gratitude for saving me from certain death with gratitude for helping me pick out a car?

And the same with the Creator. It is impossible to appreciate the salvation of the Creator without the feeling of suffering and pain. As the Creator made the world "ze le-umat ze asa Elokim", "one against the other." No need to seek suffering, but no need to run away from it either. To the extent that a person experiences them in his states, he can feel the salvation of the Creator. The more you suffer from the fact that you cannot feel the power of bestowal, or other sufferings, other pain - it does not matter ...

And then you receive from the Creator the force of bestowal in order to get out of the state when the klipah has clung to you from all sides. Constrained states are the suction of klipot, unclean forces. Man does not see salvation and then calls to the Creator. He believes that the Creator can pull him out of it. Thanks to this faith, the belief in the words of the sages that "kah hu", "so it is", a person finds the strength in himself to rise to Binah, as a point, to give himself to the Higher, by the faith of the sages. And when he internally rises to Binah, raises man - this is a prayer - this is a force, then the klipah, unpure forces leave you, because they are the opposite of the property of bestowal. As soon as you can tune in to bestowal, they leave you, because bestowal and receiving cannot be "under one roof". And the more power you apply to rise from your difficult conditions and suffering to Binah, the more you receive and the more salvation you feel - as a result of correspondance of properties.

This completes this lesson. I would also like to inform you that I am now preparing materials for the full course of Lurian Kabbalah in six subjects, which cover all the best that is available in study of this method of Kabbalah. Gradually I am compiling a complete list, including reviews of concepts, the apparatus of Kabbalah - both in relation to spiritual work, and in the structure of worlds. Because in each of the objects there are two aspects - concepts and processes. This applies to spiritual work, and the same thing in the worlds, that is, in the Teachings of the Tree of Life itself, of the ten Sefirot. I do this in Dutch and in parallel in Russian. And if someone has the time, desire and opportunity to help me, it will be very good, because the volume of work is very large. Of course, I'll pull it off alone, but it will take me a lot of time. It would be nice if someone could translate our lessons on the Shlavei of hasulam

and Etz Chaim, correct them grammatically of course, but leave the content as I said it. Not even the whole lesson is necessary. Choose the most important thing - let it be two, three pages, but just do not write in your own words, but leave it as I say. Let it be "raw", pay no mind that it does not flow very "smoothly" - as I am not saying this from myself...

There is a technique, and we will work on together. And then we would gradually produce the materials. And it doesn't matter how many people will read it later, if people will come or not, whether we work for today or for future generations. Even if nobody needs it. We should not think about it - this is not our task. We must simply work.

But I do not want to impress upon you that it is your duty. There is absolutely no obligation! Only if you have a desire to do this! We all work individually - remember this very well. But that would help you too. Firstly, it would be your real "contribution" to something in common, in which you would also participate, and on the other hand, your understanding of the material would be refined. You will pay attention to all the nuances. This will help you and others, and will give you advancement in the spiritual.

Lesson 14

והיות העזרה שבא מלמעלה, הוא בחינת אורות דקדושה, כמו שאומר הזה"ק, "הבא לטהר, מסייעין אותו". ואומר הזה"ק, במה מסייעין, "בנשמתא קדישא". ואם אין האדם יודע להעריך את הנשמה שקיבל מלמעלה, מסיבת שהוא חושב, שזהו לא כל כך חשוב, **כי היסורים שהאדם סובל מהמצבים של הירידות, זה נותן לו ההרגש להעריך את חשיבותו של העזרה מלמעלה, אחרת הוא מאבד זה, והכל הולך לקליפות.** נמצא לפי זה, שהחושך עוזר לו, כלומר, שנותן לו האפשרות לדעת, איך להעריך את חשיבות של הקדושה, שלא ילך לאיבוד, מחמת חסרון ידיעה.

And thus, the help that came from above is an aspect of the lights of holiness, as the holy Zohar says: "He who comes to be cleansed help him (gets helped)." And the holy Zohar says, in which they help him: (in aramaic) "Holy soul." This is what helps from above. And if a person does not know how to evaluate the soul that he received from above, because he believes that it is not so important, because the suffering that a person suffers from falling conditions, this gives him a feeling to appreciate the importance of help from above otherwise he will lose it, and all this then goes to the klipah, to not-pure forces. Therefore, we find that darkness helps him, namely that it gives him the opportunity to know how to appreciate the importance of holiness so that it does not become lost due to the lack of knowledge.

To clarify. The suffering that a person experiences in the states of falls is at the same time the kelim that can receive the light. Suffering gives a sense of importance of help from above. If a person did not have suffering, he would not appreciate it, just as a son does not appreciate his father's help when his father works for him. Let us recall the story of how a well-to-do father sends his son to yeshiva, school, to study the Torah and instructs the teacher to be tough on his son, so that he can learn how to work and earn money on his own - then he will build himself a kelim.

וזה נקרא בלשון חז"ל, "איזהו שוטה, המאבד מה שנותנים לו". היות שאין לו דעת, להבין את חשיבות של ההתקרבות, מה שהקב"ה מקרב את האדם. וזה החושך נקרא כלי, שפירושו, "מקום", שיהיה היכולת להשפע שיוכל להתקיים. וזה כמו שכתוב, "מי יעלה בהר ה', ומי יקום". כלומר, אפילו כשהאדם עולה, ואין יודע לשמור את ערך חשיבות של ההתקרבות, אז הס"א לוקח לו לרשותו, וממילא האור מוכרח להסתלק. לכן אין לו תקומה, אלא כל אחד ואחד לפי דרגתו, מוכרח לרדת.

And this is called the language of the wiseman, "Who is a fool? The one who loses that, which he is given". As he has no knowledge needed to understand the importance of coming closer to his Father, that the Holy Blessed be He attracts the person. And this darkness is called kli, which means a "place", which gives a chance to the light, abundance from above, so it could stand. And this darkness is called Kli, which means "place", where there will be an opportunity for light, abundance from above, so that it can stand. And this, as it is written (he gives a quote from the Psalms of David): "Who will climb the mountain of hashem, the Creator, and who will stand?" That is, even when a person climbs, and he does not know how to keep the importance of approaching the Creator, then sitra ahra, the other side, impurity, takes him into its power, into its possessions - takes possession of what he received - and, of course, the Light is obliged to automatically retire. Therefore, he cannot resist, but each in his step must come down.

That is, he necessarily descends - because he does not realize, does not protect, does not value the importance of approaching the Creator.

ויש בזה כמה תיקונים

א) שהקליפות לא יקבלו את מה שיש לו, לכן אין להם מה לקבל מהאדם, כיון שכבר אין לו קדושה, שהס"א יקבל ממנו

And there is a number of tickunim (stages of correction) in this:

The first stage of the tikkun: so that the Klipot (not pure forces) do not receive what a person has. This refers to the Light that he has, therefore they (klipot) don't have anything a man can get from them, because he does not have holiness so that unclean forces receive from him.

Un pure power does not have its own strength. She parasitizes that a man attracted holiness, and he has nowhere to put it. And then not pure power uses it.

ב) לאחר שהאדם בא לידי ירידה, ומתחיל להתאושש, ולראות, לאיזה מצב הוא הגיע, כלומר לאחר שהשקיע כל כך עבודה, בכדי לזכות למשהו בקדושה, ופתאום הוא רואה, שהוא נשאר בערום וחוסר כל, היינו שהוא נמצא במצב של שפלות, שמתאים לאדם שהשקיע עבודה ויגיעה, בכדי להיות בבחינת "אתם קרויים אדם", אלא שהוא הרבה יותר גרוע מאיש פשוט, כלומר שהרצון לקבל לעצמו, נעשה כל כך מפותח אצלו, בשיעור שאף פעם לא חלם על זה.

Second (stage of tikkun): After a person comes to a fall and begins to strengthen and see what state he has come to. That is, after he has invested so much spiritual work, he put so much effort into gaining something in holiness, and suddenly he sees that he has remained naked and lacking in everything, that is, that he is in a low state that does not fit, does not correspond to the person who invested work and effort, in order to become in the aspect, to achieve the state "you are called a person"

This is a quote from the Torah. It says: "you are called a man, not them." This refers to those who strive for holiness, and not those who adhere to not pure power. That is, to match this Torah phrase by properties.

But, in fact, he is much worse than a simple person. He feels that his condition does not correspond to his idea about how he should have been after he did so much work. And, on the contrary, he feels that he is worse than the simplest person, **that is, that the desire to receive for his own sake has become so developed with him, to the extent that he never even dreamed of such a thing** (literally, "for it"). Starting to rise, he feels himself below everyone else, in a state of falling. So what now? What is tikun?

והכאב והצער שהוא מרגיש מזה, זה נותן לו צורך להעריך ולהחשיב בזמן שמקרבים אותו קצת מלמעלה, הוא יודע עתה להיזהר, ולכבד את המצב הזה, ושומר עצמו מכל דבר, שלא לערב את המצב הזה, ויודע אז, שיש לפחד, שזר לא יתערב.

He continues to explain what the second stage of the tikun is, the correction of this condition. The first paragraph did not mention this. There, it was a question of the Klipot, who did not take anything from him, for there is nothing that they could receive from a person, because there is no *kdusha*, *holiness*, in him, so that the unclean powers would receive from him. And the second state, the second stage of the tikun - he will talk about this now - comes after a person was in a fall, and then began to strengthen.

And the pain and suffering that he feels out of it, this gives him the need to appreciate and give importance during the time when he is brought a little closer from above. Now he knows how to be careful and honor this state. And he protects himself from

every thing so that nothing is mixed with this state, and then he knows that it is necessary to be careful that someone else's (un-clean force) does not get mixed into his .

He is wary of now. The feeling of pain and suffering that is given to him from above is his. From above, of course, this is not given, but he, from below, feels it that way. This is what the tikkun gives him, the method of correction. He felt pain, and this is already the Kli that he received from above. And he begins to be careful not to lose what is given to him from above. He explains it well in Shlavei hasulam. I need to add just a little bit. After all, the whole point is that you work on your own - absorb and build your Kelim on your own.

ובהאמור יוצא, שהירידות, הם דברים שנקראים **תיקונים**, שהם מאפשרים, שיהיה אריכות ימים, בזמן שהם זוכים לקצת התקרבות מצד ה'. ובזה יש לפרש מה שכתוב "ויקרא אלקים לאור יום, ולחושך קרא לילה". היינו כנ"ל, שאם האדם אומר, שהן האור והן החושך בא מאלקים, וזהו, "ויקרא אלקים", אז שניהם, הן האור והן החושך, משניהם נעשה יום אחד. כלומר, כמו שאי אפשר להיות יום שלם, בלי ערב ובוקר, כך האור והחושך משמשים תפקיד אחד, ששניהם ביחד נקרא יום.

And from what has been said it follows that falls are things called tikunim (corrections) that they make it possible for the days to last. At a time when they are a little honored by the Creator. And in this it is necessary to explain what is written (quotation from the Torah): "And called Elokim (the name of the Creator, Binah) Light the day, and called Darkness the night." That is, as stated above, if a person says that both Light and Darkness come from the name Elokim, and this is written "And called Elokim." Then from both Light and Darkness - Day One was made. That is, as it is impossible to be a whole day without evening and morning, also Light and Darkness perform the function of one, which are both called Day.

ובזה יש לפרש מה שכתוב "ברוך הוא אלקינו, שבראנו לכבודו". ויש להבין, איך אנו אומרים, "ברוך הוא אלקינו, שבראנו לכבודו", בו בזמן שאנו משוקעים באהבה עצמית, והגוף שלנו הוא יותר שבע רצון. אם אנו היינו יכולים לומר ולתת תודה רבה, על זה שברא אותנו לכבודנו. אם כן, בטח שאנו לא אומרים אמת, בזה שאנו מברכים אותו, על זה שברא לכבודו. אם כן זהו שקר מוחלט.

And in this it is necessary to clarify what is written. "Blessed be the Name of our Creator, Elokim, that He created us for His glory." And you need to understand how we say "Blessed is the name of our Creator, Elokim, that He created us for His glory" at the time that we are immersed in self-love ...

It is written here, but I prefer to speak for myself, for my own benefit. We have already said that there is no love for oneself, this is a great insight when a person finds love for himself from the Creator,

... And our body more enjoys its desire to receive, enjoys itself, that is, can we not say and give thanks for the fact that He created us for our glory?

It would be better to give Him his gratitude for the fact that he created us "for the sake of our glory", because we receive only for our own sake. That would be more honest, right? This is what he means.

And if so, of course, we are not telling the truth that we will bless Him because He created us for the sake of His glory. If so, this is an absolute lie.

So It' turns out that we lie at the time when we say in our prayer that He created us for His glory? He will now explain this to us.

ולפי הנ"ל, שאנו מאמינים, ש"הבא לטהר מסייעין אותו", נמצא, שהבורא נותן לאדם כח זה, שיהיה בידו להרגיש את חשיבות הדבר. שהאדם, בזמן שהוא מרגיש, שהוא משמש את המלך, שזה שוה אצלו הון תועפות, שאין לו מילים להביע את חשיבותו, אלא הוא אומר, מרוב התענוג שהוא מרגיש, ומרוב התרגשות, הוא אומר, "ברוך אלקינו", בזה שנתן לנו להרגיש את החשיבות, שאנו משמשים את המלך, ובזה שהוציא אותנו מאהבה עצמית, שאנו היינו משוקעים בה, ולא עלה על דעתנו, שיהיה פעם יכולת, שנוכל לצאת ממנה. פתאום אנו רואים, שהוא נתן לנו את ההרגשה זו, שאנחנו מוצאים טעם, בזה שנוכל לשמש את המלך, אז אנו אומרים, "ברוך אלקינו שבראנו לכבודו", שאנו מברכים אותו על מתנה זו, שנתן לנו, שזה דבר חשוב בעולם, שלא יכולים להשיג זה מכוחות עצמם, אלא זה הוא מתנת אלקים, לכן אנו מברכים אותו על זה. וזהו הפירוש שאנו אומרים, "ברוך הוא אלקינו שבראנו לכבודו".

And in connection with the above, we believe that "he who comes to be cleansed "those above" will help him." We find that the Creator gives man this power so that he has in his hand the power to feel, to feel the importance of things, the importance of work. That

a man, at a time when he feels that he is serving the King, that it is valued by him as a great capital - to serve the King himself - that he has no words to express His importance. But he says, from the gigantic amount of pleasures that he feels and the great sensations, he says "Blessed is our Elokim" blessed is the Name of our Creator. In that he is blessed that He made us feel the importance that we serve the King, and that He brought us out of self-love, that, since we are immersed in it, in self-love, and did not rise in our knowledge, we did not come to the idea that at least once there was an opportunity to get out of it. And suddenly we see that he gave us this feeling that we find a taste for as in fact we can serve the King. Then we say, "Blessed be the name of our Creator, Elokim, that He created us for His glory," that we will bless Him for this gift, that He gave us, that this is the most important thing in the world, that we cannot achieve it on our own, but this is a gift from Elokim. Therefore, we bless Him for this. And this is the explanation that we say "Blessed be the name of our Creator Elokim, that He created us for His glory.

He created us to feel His glory and give us the opportunity, the ability to experience the importance of our service to Him.

אולם, מטרם שהאדם זכה לזה, היינו להרגיש טעם בזה, שבראנו לכבודו, איך הוא אומר זה. יש לומר, שזהו כמו כל הברכות וההודאות, שאנו אומרים על שם העתיד. כמו שאמרו חז"ל על מה שכתוב "אז ישיר משה". והקשה בזה"ק, "שר לא נאמר, שמשמע בהווה, אלא כתוב "ישיר", שהוא לשון עתיד". והתשובה הוא, שצדיקים אומרים שירה לעתיד לבוא. היינו, שהם מאמינים, שהם יזכו לשלימות. לכן גם מטרם שזכו לשלימות, הם אומרים שירה. לכן על סמך זה כבר אנו אומרים, "ברוך הוא אלקינו שבראנו לכבודו".

He gives us a very important principle here! After all, until now it was still not clear how is it possible to bless Him for the fact that He created us for His glory? And now he is explaining us very clearly, and see for yourself how you can understand and apply this in your spiritual work.

However, before a person was honored with this, that is, to taste that He created us for His glory, how does he say this, this phrase? It must be said that this is like all the blessings and gratitude that we say on behalf of the future, that is, from the perspective of the future - this is very important! As the sages said, as it is written in the Torah: "And then Moshe will sing."

In all translations, the Torah writes: "And Moshe sang" - after passing the Red Sea, when all the people went out and saw the liberation, they sang a song to the Creator. It is

always said in the past tense. But in reality - "And Moshe will sing", in the future tense. This is a big secret! Work...

And this caused difficulty in the holy Zohar.

Zohar found this to be a difficulty and began to explain it. "Difficulty" means something strange. And on what is seen in the Torah as strange, unusual - and these are the most important points, secrets that require special attention - the Zohar explains. Quote from the Zohar:

"It is not written that he sings, what it would mean in the present, but it is written that he "will sing", that this is an expression of the future" time. And the answer is that the righteous say, chant in the future tense that will come in the world - a world that will come later. That is, that they believe that they will be perfect.

This is very, very important! Now he is still imperfect, but now he is singing a song, the glory of the Creator, where he expresses faith that in the future he will be perfect.

Therefore, also, before they are perfected, they say, utter a song. Therefore, based on this, we already say: "Blessed is the name of our Creator, Elokim, who created us for His glory."

We are now immersed in ourselves, to receive for our own benefit. But we are working on ourselves, we believe that in the future, that is, in our future states, when we get the coincidence of properties with Elokeynu, the name of our Creator Elokim, we will then be perfect, and therefore we will say it now. Thus, we bring this future closer to ourselves.

ובהסולם (הקדמת ספר הזהר דף ק"מ), מפרש שם את מה שכתוב "יום ליום יביע אומר, ולילה ללילה יחוה דעת". וזה לשונו, "כי מטרם גמר התיקון, דהיינו מטרם שהכשרנו את כלי קבלה שלנו, לקבל רק ע"מ להשפיע נחת רוח ליוצרנו, ולא לטובת עצמנו, נקראת המלכות בשם אילנא דטוב ורע. כי המלכות היא הנהגת העולם לפי מעשה בני אדם. וכיון שאין אנו מוכשרים לקבל כל העונג והטוב, מטעם הנ"ל, על כן מוכרחים לקבל הנהגת טוב ורע מהמלכות, שהנהגה זו מכשירה אותנו, סוף כל סוף לתקן כלי קבלה שלנו ע"מ להשפיע, ולזכות לעונג ולטוב, שחשב בעדנו. והנה הנהגת טוב ורע גורמת לנו הרבה פעמים עליות וירידות, כנ"ל, ועל כן נחשבת כל עליה ליום מיוחד, ועל דרך זה כל ירידה נחשבת ללילה מיוחד.

And in a commentary on hasulam (hakdama, Introduction, in the book of Zohar, page 140), he explains what is written (quotation from the Psalms of David): "Day speaks glory to day and night to night rejoices with knowledge."

We will not analyze this great verse - he will explain it to us now.

And here are the words from hasulam: "for before the Gmar Tikkun, the final correction, the whole of humanity, the whole universe, that is, before we make the Kli of Kabbalah suitable (hihsharn), we receive our Kli, that is, we will correct it, we will make it kosher (hihsharn - from the word kosher) in order to receive only for bestowal, to make pleasant things (nahat ruah, literally, "give pleasantness") to our Creator, a pleasant state of mind to our Creator, and not for our own sake, then Malchut is called by the name of the Tree of Good and Evil.

This refers to Malchut of the world of Atzilut. Of course, and it is not yet called the Tree of Good and Evil, since we are not corrected, but such control emerges from it that we feel like the Tree of Good and Evil, because it already has two forces - Chassadim and Gvurot. Chassadim is perceived/felt by us as good, and the left side, Gvurot, as evil, as bad - due to the fact that we have not yet corrected our Kli of receiving. Man is created with a simple kli of receiving, nothing more.

For malchut rules the world according to the deeds of the sons of Adam (man). And since we are not ready to receive all pleasure and good because of the above, therefore we are forced to receive control through good and evil from Malchut, that this management makes us fit in the end to correct the Kli of Kabbalah, the Kli of receiving, for the sake of bestowal. And he will be rewarded with the enjoyment and goodness that He, the Creator has conceived for us. And so, the management of good and evil, that is, through good and evil, it causes us many ups and downs, as mentioned above. And therefore, each climb is considered as a separate day. And in the same way, each fall is counted as a separate night.

וזא אמרו, יום ליום יביע אומר". שבגמר התיקון יזכו לתשובה מאהבה, ואז נראה בעליל, כי כל אלו העונשים, שהיו בימי הירידה, עד שבאנו להרהורים, לתהות על הראשונות, הם היו המטהרים אותנו,

וגורמים ישרים לכל האושר והטוב, כי לולא אותם העונשים הנוראים, לא באנו לעולם לעונג ולטוב הזה. ואז הזדונות האלה נמצאים נהפכים לזכיות ממש".

A very important conclusion, it is important to go through it. A quote continues from his father's commentary on hasulam, which we will study, B.Z. A., with God's help:

And this is what is said, "Day to the day speaks the glory." Here he very subtly explains **that in the final correction of the whole universe, they will be honored with a return to the Creator out of love.**

Now we are not returning out of love. We perceive the governance system from Malchut as good and evil, because our kelim of Kabbalah have not yet been fixed. And therefore, if we did something wrong, did not improve, we have feelings of ups and downs. We feel the fall as suffering, pain, etc. And then, because of pain and suffering, we choose the good - therefore this is not called "out of love". Simply, the malchut management system makes us fit for it: it throws us from a burning furnace into ice water ... Otherwise we would never be corrected. But when there is a gmar tikkun, then all flesh will see the Creator, all will come to the Creator out of love. Now he explains this:

And then we will see first hand that all these punishments, which were in the days of the fall for all 6000 years, until **we came to** various arguments that lead to **doubts in order to doubt the first principles**. That is, in the first principles of faith in the Creator. And then we will see first hand that **they**, all the punishments, **were purifying us** - each and everyone! - **and they cause the rectification of everything, to all wealth and good, in order to receive them. If not for those terrible punishments, we would never have come to pleasure and goodness.** This is very important! **And then these malicious sins, we find that they turned into virtues, really.**

In gmar tikkun, we will personally see that all our terrible conditions and punishments - both personal and historical - all this was necessary, and all this - even the most terrible sins - will turn into virtues. And all will return to the Creator with love.

Two more words about what it means to "doubt the primary principles". You can find these primary principles in a Jewish prayer books or, for example, in the writings of Maimonides, where he wrote, as it were, a symbol, evidence of faith. Find them. It is very important. And it will be good if you repeat them every day. There is very few of them, only 13 principles. Work on it yourself, try it.

So, “to doubt the primary principles”, this also means to doubt His unity, His existence, that He alone rules the universe, that He has no equal, etc.

Additional Materials

13 SPIRITUAL PRINCIPLES OF FAITH

- 1. I believe with full faith that the Creator, may His Name be blessed, created all the creatures and rules over them. He alone did, does and will do everything that is being done.**
- 2. I believe with full faith that the Creator, may His Name be blessed, one and there is no unity like His unity. And He alone was our Creator, is and will be.**
- 3. I believe with full faith that the Creator, may His Name be blessed, incorporeal, that He cannot be represented in any form, and that He has no similarity whatsoever.**
- 4. I believe in full faith that the Creator, blessed be His Name, He is the first and He is the last. AND THAT HIS SON YESHUA IS THE SAVIOR OF MANKIND - FIRST AND LAST!**
- 5. I believe in full faith that the Creator, may His Name be blessed. He alone should I pray to and no one else I should pray to.**
- 6. I believe with full faith that the words of the prophets are true, AND THAT ONLY THE WORDS OF ONE PROPHET Yeshua give the power of salvation!**
- 7. I believe with full faith that the prophecy of Moshe, our Master, the peace be upon him, was true, AND THAT THE PROPHET BEFORE MOSHE AND ALL THE OTHERS WAS THE GREAT AND ONE PROPHET YESHUA!**
- 8. I believe with full faith that the whole Torah, which is now in our hands, was given to Moshe, our Teacher, peace be upon him, THROUGH YESHUA!**
- 9. I believe with full faith that this Torah will not be changed, AND THAT THE SPIRITUAL TORAH OF THE WORLD OF ATZILUT IS A TORAH OF A FULL TEACHING ABOUT LIBERATION, AND THERE WILL BE NO OTHER TORAH FROM THE CREATOR, May His Name be blessed.**

10. I believe with full faith that the Creator, blessed be His name, knows all human affairs and all their thoughts, as it is said: "He who creates all their hearts and penetrates all their deeds!"

II. I believe in full faith that the Creator, may His Name be blessed, gives good to those obedient to His commandments, and HE IS LONG-PATIENT TO THOSE who violate His commandments.

12. I believe in complete faith in the coming of the Messiah, THAT THIS WILL BE THE SECOND COMING OF YESHUA! And despite the fact that he is lingering because of our malfunctions, I will IMMODELY WORK ON MYSELF, WAITING FOR HIS COMING EVERY DAY!

13 . I believe with full faith that there will be a resurrection from the dead at the time when the command from the Creator comes forth, may His Name be blessed, and His memory, AND THE MEMORY OF HIS SON YESHUA, will abide forever and ever.

Lesson 15

וזה שכתוב "יום ליום יביע אומר", כי כל הלילות האלו, שהם הירידות, היסורים והעונשים, שהפסיקו את דבקות ה', עד שנעשו ימים מרובים בזה אחר זה, הנה עתה, אחר שגם הלילות והחושך שבינתיים, נעשו גם הם לזכיות ולמעשים טובים, ולילה כיום יאיר וחשכה כאורה, שוב אין הפסקות בינתיים".

And this is what is written (quote from Psalm 19): "The day to the day glory (praise) says" for all these nights, which represent falls, sufferings and punishments that stopped merging with the Creator in these intervals, so that the days became a majority and connect with each other. So, now, in the state of gmar tikkun, after also nights, and the darkness between them, days - they too will now become merit (zhiyot) and good deeds (maasim tovim), "and the night will shine, like day, and darkness like light" (Psalm 139), and will no longer return the terminations of merging with the Creator between the days.

Now let's take every word and consider it very carefully, as if looking at it through a magnifying glass. We need to become accustomed to detailed accuracy in examining the words of the holy language. Only this gives corrections. The first iteration is complete, now you need to work more intensively and energetically.

וזה (ve-ze) And that

שכתוב (sheah-katuv) which is written ("sheah is" what "):

"יום ליום יביע אומר" "A day to day glory (praise) says" (it doesn't matter that it's not flowing, it's better to get used to the awkward spiritual language - the literature will not express what is needed),

כי (ki) for

כל (stake) all

הלילות (ha-lelot) nights

האלו (ha-elu) these,

שהם (shea-hem) that they the essence (in Hebrew, personal forms of the verb "be" of the present tense are not used, therefore it is often replaced by a personal pronoun.)

הירידות (ha-yeridot) falls ... The ending ות (-from) means the plural. And when the word is preceded by the letter "ה", hey, it is a definite article, in Hebrew it is written together with a definite word.

היסורים (ha-jesurim) suffering (also with a certain article),

והעונשים (ve-ha-onashim) and punishment (ve -“and”, is written together with the next word)

שהפסיקו (she-hefsiku) the-ones-who (sheh is also spelled together) **interrupted**

את דבקות ה' (et dvikut hashem) merging with the Creator (et - an article of an accusative case: who, what? But this is not only a grammatical part, but something much much more, as we will learn later)

עד (ad) as long

שנעשו sheh-naasu (the word Assiyah has the same root) **that became**

ימים (yomim) days

מרובים (meruvim) the majority,

בזה אחר זה (baze ahar ze) in this for this - if translated literally, it means - "one after another", one day joined the other. There were gaps between them during the day. There were no gaps in the gmar tikun, the days merged, merged with the days that are on their right and left sides.

הנה (hine) And so,

עתה (ata) now,

אחר (ahar) after

שגם (she-gam) like also

הלילות (ha-lelot) nights (with a definite article)

והחושך (vehahosheh) and darkness,

שביניהם (she-beineichem) that, which, in between,

נעשו (naasu) became,

גם הם (gam hem) also they

לזכיות (lezhyiot –le- indicates direction) by-merit

ולמעשים טובים (ulamaasim tovim) and by-good deeds,

ולילה (valaila) and night,

כיום (hiom - the previous word ended in a vowel, so "kaf" reads as "x") **as a day,**

יאיר (yair) **will shine** (the first letter "yod" indicates that the verb is in the future tense, singular, 3rd person masculine),

וחשכה (ve-hasha) and darkness,

כאורה (ke-ora) like light,

שוב (shuv) again

אין (ein) no, will not,

הפסקות (hafsakot - here h is not the article, but is included in the word itself) **interruptions**

בינתיים (bentaim) **between them.**

These are the direct meanings of these words. It is very important to learn the language. We will have such lessons. It is necessary to repeat, repeat - and in a year and a half it will become easy, and there will be no need for a dictionary - I give you a dictionary. Moreover, you will not find this anywhere: no other dictionary will give you what I give with my explanations. Only time you spend. Learn the words, their combinations, and gradually everything itself will come. You Only need to work.

ובהאמור נבין מה ששאלנו, מה משמיענו בזה שכתוב, "ויקרא אלקים לאור יום, ולחושך קרא לילה". הפירוש כנ"ל במה שאומר בהסולם, שכמו שאנו רואים, ש"יום אחד" הוא דוקא בחיבור יום ולילה. כמו כן אי אפשר להיות אור בלי חושך. כלומר, **שה' נתן לנו את החושך, בכדי שעל ידו יתגלה האור.** וזה נקרא, "ויקרא ה'". זאת אומרת, שהבורא סידר לנו את סדר עבודה, שיהיה בצורה כזו. והגם שאנו צריכים להאמין, שהיה יכול להיות בצורה אחרת, הלא הוא כל יכול, ולמה סידר לנו דוקא הסדר הזה.

And in what was said, we will understand what we asked, which means that he wants to explain to us, **in that it is written** (quote from the Torah, Breshit), **"And called Elokim, the name of the Creator, the light of day, and the darkness of."** **This means, as mentioned above, as says hasulam commentary on the Zohar that, just as we see that one day, "it consists precisely in combining day and night. In the same way, it is impossible for there to be light without darkness.**

It is necessary that this is deeply rooted in you, and to understand this will save you from unnecessary attempts to get rid of many situations that seem unbearable to you.

That is, that the Creator has given us darkness so that light will be revealed through it.

As long as you remember this, it is very difficult to feel. Head - it is possible, but heart - hard. But little by little this will come. It is in no way possible to reveal light without darkness. Darkness is preparation for receiving light, kli for receiving light.

And this is called "And named the Creator..." ". That is, the Creator has established the order of spiritual work for us, so that it is in this form. And despite the fact that we must believe that it could be in a different form - after all, He can do everything (what He wants) ?! - and why did He establish us just such an order.

Each person has such questions ...

Такие вопросы возникают у каждого человека...

Now we look at each word:

ובהאמור (u-wa-hamur) And in what was said

נבין (Naveen) we will understand

מה (ma) that

ששאלנו (she-shealu) what we asked

מה (ma) what

משמיענו (mashmeyanu) means

בזה (ba-ze) in this, in that

שכתוב (she-katuv) what is written, what is understood by what is written in the Torah

"ויקרא אלקים (vaikra elokim)" **"And called Elokim"**

לאור (le-ohr) **light**

יום (yom) afternoon,

ולחושך (y-le-hosheh) and the darkness

קרא (Kara) called

לילה (layla) at night."

הפירוש (ha-pirush) This means

ל"כנ (channel) as stated above,

במה (ba-ma) is

שאמר (she-amar) what is said

בהסולם (ba-sulam) in Sulam,

שכמו (she-kmo) which is the same
שאנו (she-anu) that we
רואים (roi) see
יום אחד"ש (she-yom ehad) that one day,
הוא (hu) **he is** composed
דוקא (dafka) exactly
בחיבור (ve hibur) in union
יום ולילה (yom ve-laila) of-day and night.
כמו כן (kmo heng) Similarly
אי אפשר (and efshar) is not possible
להיות (willing) to be
אור (os) light
בלי (blei) without
חושך (hosheh) of darkness.

כלומר (clomar) That is (lit. - "as it is said"),
שה' (she-hashem) that the Creator
נתן (nathan) gave
לנו (lana) us
את החושך (et ha-hosheh) darkness ("et" - an article of an accusative case),
בכדי (bihday) to
שעל ידו (she-al-poison) through her
יתגלה (itgale) revealed
האור (ha-op) light.
וזו נקרא (ve ze nikra) And that's called
"ויקרא ה'" (waikra hash) "and the Creator called."

זאת אומרת (ot omeret) This means (lit. "it says", "it says that"),
שהבורא (she-habore) that the Creator
סידר (seder) streamlined
לנו (lana) us
את סדר (et seder) order
עבודה (Avoda) work,
שיהיה (she-yihie) so that he is
בצורה כזו (va-tsura hazo) in a form like this.
והגם (ve-ha-gam [she-]) despite [what]
שאנו (she-anu) that we
צריכים (crihim) we need, we need, we must
להאמין (lehaamin) believe
שהיה יכול להיות בצורה אחרת (she-haya yujol lyhot betsura acheret) that could be in a different form,
הלא (ha-lo) because not
הוא (hu) this
כל יכול (kol yujol) everything possible
ולמה סידר (ve-lama seder) and why he ordered
לנו (la-well) us
דוקא (dafka) exactly
הסדר (ha-seder) order
הזה (ha-ze) this.

על זה אנו צריכים לומר, שאין לנו שום השגה בהבורא, להבין את מחשבותיו. אלא כל מה שאנו לומדים, הוא רק מבחינת "ממעשיך היכרנוך", היינו ממה שאנו מסתכלים על המעשים של הבורא, לאחר שברא אותם. אז אנו מתחילים לדבר. אבל לומר, שהיה יכול לעשות בצורה אחרת, על זה אמרו חז"ל, "אסור לשאול, מה למעלה ומה למטה".

To this we must say that we have absolutely no comprehension in the Creator in order to understand His thoughts. But all that we teach is only in the aspect *"From your deeds we will know you"*, that is, from what we examine, we see from the Creator's actions after He has already created them. And then, after the fact, from them, from his deeds, we learn to recognize Him, to learn the principles by which He gave us instructions on how to comprehend the things that surround us. **And then only we begin** to speak - only then is there a place to say something, this is where the conversation begins, the question can be posed. **But in order to say what it was possible to do in one form of another, the sages said (quotation) "It is forbidden to ask what is above and what is below"**.

It is very important to comprehend this in order to create a fertile framework within yourself, so as not to ask what is not given to a person to know. We have kelim, and we can feel the Creator only within the boundaries of our kelim, without going beyond them, and thus correlate and comprehend that which is outside of us. But we should not ask questions that ... Are groundless and, worse than that, can "uproot" us, disconnect us from the Source of life. It's very, very neat to be with this ... All scientific ontological questions, what happened before, what happened after, what's above, what's below, it's forbidden to ask about it. It is not proper for a Khabbalist to do this.

And now we will translate everything word by word Line 15:

על זה (al ze) to this

אנו (anu) we

צריכים (crihim) **must**

לומר (lomar) **say**

שאין לנו (she-ein la-nu) that we don't have

שום השגה (shum hasaga) **no comprehension**, not even the slightest comprehension ...

"Ein shum" - "No comprehension" "Asaga", "comprehension" is a very important word! It is often used.

בהבורא (be-ha-bore) **in the Creator**. That is, we cannot know His essence.

להבין (lehavin) **understand**

את מחשבותיו (et mahashvotav) **His thoughts**.

Always keep this in mind: the lower stage will never be able to understand the thoughts of the upper stage. It, of course, can rise, but when we rise in our comprehension, the whole system of the

universe, the whole spiritual ladder, rises with us. He says that it is impossible to understand His thoughts. But the fact is that the Creator is ZA. In principle, we can fully understand the ZA of the world of Atzilut, but his GAR, that is, "His thoughts," are not given to us. There were very high souls that could rise even before Atik was realized, but there are very few such souls now, only a few ... When you comprehend the highest level, of course, you connect with it, but only with its external part.

אלא (ela) But

כל מה (kol ma) all that

שאנו לומדים (she-anu-lomdim) we teach

הוא (hu) this

רק (rak) only

מבחינת (mivkhinat) in aspect

(quote) "ממעשיך היכרנוך" (mi-maaseha hiharnukha) "from Your deeds we will know You"

היינו (haynu) that is,

ממה (mi-ma) from that

שאנו (she-anu) that we

מסתכלים (mystaklim) take a closer look, see

על המעשים (al-ha-maasim) on deeds, deeds

של הבורא (Shel ha-bore) Creator

לאחר (leahar) after

אותם שברא (otam she-bar) He created them.

אז (az) then only

אנו (anu) we

מתחילים (mathilim) begin

לדבר (Ledaber) to talk

אבל (aval) but,

לומר (lomar) in order say

יכול (she-haya yechol) that it would be possible (haya - the past tense of the verb "to be", and it is included in the Creator's Name "He was, He is and He will be")

לעשות (laasot) do

בצורה (Batsura) in uniform

אחרת (acheret) different, that is, that He could arrange the order of spiritual work differently,

על זה (al ze) to this

אמרו (amru) said

ל"חז (Hagal) sages (quote):

אסור (asur) is forbidden

לשאול (lichen) to ask

מה (ma) what

למעלה (le-mala) at the top

ומה למטה (u-ma le-mata) and what is below."

When the Torah or the sages tell us "forbidden", these are not the usual prohibitions of our world - that "it is possible", that "it is impossible". This means that idle questions tear us away from spiritual work, from merging with the Creator, and we must listen to them.

ובהאמור נפרש מה שכתוב (בהגדה) "קרב יום, אשר הוא לא יום ולא לילה. הכוונה הוא על גמר התיקון, שאז יום אשר לא יהיה מורכב מיום ולילה, אלא יום בפני עצמו. וזה יהיה ע"י רם הודע, כי לך יום אף לך לילה."

And in what has been said, we will explain what is written (in Haggadah, the tales that Jewish people read on the night before Passover). "The day is near, which is neither day nor night." And the meaning of this is in gmar tikkun, the moment of final correction, that then there will be a day that will not consist of day and night, but only day, by itself. And this will be through high knowledge, for it is your day and also your night - the Creators.

ובהאמור (u-ve-ha-cupid) but in what was said

נפרש (nefaresh) we will explain

מה שכתוב (ma she-katuw) what is written

(בהגדה) (be-hagada) in the Haggadah (quote):

"קרב (caravan)" is near

יום (yom) day,

אשר (asher) which

הוא (hu) he

לא יום (lo yom) not a day

ולא לילה (ve-lo layla) and not night. "

הכוונה (hakavana) The meaning of this

הוא (hy) it (the pronoun is put instead of the verb "to be" in the present tense, "is." Can be translated as "the meaning of this is that"

על (al) (a piece that points to something)

גמר התיקון (gmar hatikun) final correction,

שאז (she-az) what then

יהיה (yihye) will be, will become (this is also from the name of the Creator "haya, hove, yihie")

יום (yom) day,

אשר (asher) that

לא יהיה (lo yihye) will not

מורכב (murkav) consist

מיום (mi-yom) of the day

ולילה (ve-laila) and nights,

אלא (ela) but

יום (yom) day

בפני עצמו (bifnei atzmo) in itself.

וזה יהיה (ve zee yihye) and it will be

י"ע (al yedi) through

רם (ram) high

הודע (hoda'a) of knowledge,

כי לך (ki leha) for you (it doesn't sound good in Russian - you can say "this is yours")

יום (yom) day,

אף לך לילה (af lecha layla) also to you night. Day and night - they are yours. Both this and the other are related to the Creator, and both will make up only a day.

ובהאמור נפרש מה שכתוב (בהגדה) "קרב יום, אשר הוא לא יום ולא לילה. הכוונה הוא על גמר התיקון, שאז יום אשר לא יהיה מורכב מיום ולילה, אלא יום בפני עצמו. וזה יהיה ע"י רם הודע, כי לך יום אף לך לילה".

He considers the same issue from different angles, and, as if, is repeating itself. It is very important for us to understand that "day" and "night" are both "day" and both are structurally necessary.

For in the final correction, gmar tikkun, will be known to all, (quote) "that it is day for you and also night for you." That is, since His desire is to do good to creatures, and good is called day. If so, then how is it possible to say that the Creator gives darkness? After all, this is against, contrary to His purpose. But, of course, also darkness, that is, night is also an aspect of the day, despite the fact that a person feels an interruption in merging with the Creator, that darkness is night.

כי (ki) for

בגמר התיקון (ba-gmar tikun) in the final correction

יהיה (hihye) will

ידוע (yadua) is known

לכל (lehol) to everyone, for everyone,

"כי לך יום אף לך לילה" (ki leh yom af leh layla) "what is your day and also your night".

כלומר (clomar) That is,

היות (heyot (she)) as well (as)

שרצונו (she-rezono) His desire (last letter "vav" (pronounced about "v"), means belonging - m., Unit of the 3rd chapter: "him. ")

הוא (hu) it ("he", since the Ratson in Hebrew is the word m. P.)

להטיב (lehetiv) to do good (tov - good, lehativ - to do good)

לנבראיו (lazy) to the creations (the ending –a also indicates: to His creations. The word nivra, creation is the same root from the bara, briyah)

וטוב (vetov) and good

יום נקרא (nikra yom) called the day

אם כן (im ken) If so,

איך אפשר (eih efshar) how is it possible

לומר (lomar) say

שהבורא (she-habore) that the Creator

נותן (noten) gives

חושך (hosheh) darkness?

הלא (halo)

זהו (ze-hu) this is it

נגד (naked) v., Contrary

מטרותו (matarato) His goals (matara is the goal, about him)

אלא (ela) but

בטח (vet) of course

שגם (she-gam) that also

החושך (hahosheh) darkness

היינו (haynu) that is,

הלילה (ha-la) night

הוא (hu) she ("he", because khoshekh - m. P.)

יום בחינת (vhinat yom) aspect of the "day"

הגם (hagam (she)) despite (what)

שהאדם (she-adam) that man

מרגיש (margish) senses

הפסקות (hafsakot) interruption

בדבקות (Be-Dvukut) in the merger

ה' (hash) with the Creator,

שזה (she-ze) what is it

נקרא (nikra) is called

חושך (hosheh) darkness

ולילה (ve-la-la) and night.

אבל בגמר התיקון, שאז יש הידיעה, שגם החושך הוא נתן, בטח שגם זה הוא אור. והוכחה לזה, כיון שאז הזדונות נעשה כזכיות. אם כן יודעים אז, "כי לך יום אף לך לילה", כי שניהם שייכים לך, כלומר ששניהם אתה הוא, היינו הבורא נתן שניהם בתור יום.

But in gmar tikkun, that then there is already knowledge that He also gave darkness, of course, that this is also light. And confirmation, proof of this is that since then intentional (conscious) sins become merit.

I try to translate word for word. I strive to gradually feel the structure of the holy language and be able to "tear myself away" from your tongue and merge with the means of expressing thoughts in the holy language. Your native language will not go away from you, but here you will get ...

If so, then they know, "that you are day, and you also night." For both relate to you, that is, both are you, that is, the Creator gave both as a day.

אבל (aval) but

בגמר התיקון (ba-gmar ha-tikun) at the end of the correction

שאז (she-az) what then

יש (esh) is

הידיעה (ha-ide) cognition

שגם (she-gam) that also

החושך (ha-haheh) darkness

הוא נתן (hu nathan) He gave,

בטח (beta) of course

זה (she-gam ze) that also this

הוא (hu) he - in this case, is used as the verb "to be" in the present.

אור (or) light.

Darkness in Hebrew is masculine, and the gender of the word is very important. As a rule, if it's male, it means that it's a giving root. In the holy language we see true connections that indicate the essence of this concept in the very root of the universe. If we see that darkness is masculine, it means that it's a giving origin, but it is something that we cannot yet see, therefore it is darkness. Later we will see that khoshhekh is really, masculine. Hoshekh is the light of chochma, which the lower level cannot feel due to the lack of hassadim. And without dressing the light of chochma in the light of chassadim, she cannot feel it.

והוכחה (ve-hohaha) and the proof

לזה (la-ze) of-this

כיון (ceyvan (she)) since

שאז (she-az) then (in gmar tikkun)

הזדונות (hazdonot) willful transgressions

נעשה (naasa) become

כזכיות (ke-zhiyet) as merit.

And this is the confirmation that the Creator also gave darkness. And then everyone will see that all sins, even those that seemed blasphemous, will turn into merit. And then everyone will see that what they felt as darkness, came from the Creator, and is structurally necessary.

אם כן (im ken) if so

אז יודעים (iodine's az), then they know

"כי לך יום אף לך לילה" (ki leh yom af leh layla) "what is your day and also your night".

כי שניהם (ki shneikham) for both

שייכים (she-yahim) relate

לך (le ha) to you,

כלומר (clomar) i.e.

ששניהם (she-shneih) that both (day and night)

אתה הוא (ata hu) are you,

היינו (haynu) that-is.

נתן הבורא (ha-bore nathan) Creator gave

שניהם (shneihem) both

יום בתור יום (ba-tur yom) as a day.

מה שאם כן לפני גמר העבודה אי אפשר לייחס את ההפסקות, שיש לאדם מדבקות ה',

שהבורא שלח לו את זה. כיון שזהו נגד מטרת הבריאה. וזה שכתוב "תאיר כאור יום חשכת לילה". היינו, כיון הזדונות נעשו אז לזכיות, ממילא נעשה הכל יום.

What can not be said before the completion of the work: it is impossible to attribute these interruptions that a person has, merging with the Creator, that the Creator sent him this. For it is against, contrary to the purpose of Creation. This is what is written (quote): "It will shine like the light of day, the darkness of night." That is, since deliberate sins became then merits, it goes without saying, automatically, it all became day.

מה שאם כן (ma she-im ken) what's wrong, what cannot be said.

לפני גמר העבודה (lifney gmar ha-avoda) before completing work

אי אפשר (and efshar) impossible

לייחס (leyahes) attributed

את ההפסקות (et ha-hafsakot) interruptions,

שיש לאדם (she-yes la-adam) that a person has

מדבקות ה' (mi-dvukut ha-shem) from merging with the Creator

שהבורא שלח לו את זה (she-ha-bor-shelah lo et ze) that the Creator sent him this.

כיון שזהו (ceyvan she-ze-hu) for it

נגד (neged) against, contrary

מטרת הבריאה (matarat ha-bria) the purpose of creation (matara - goal, bria - creation And when two words are combined, the letter "tav" appears at the end of the first word).

וזה שכתוב (ve-she-katuv) and this is what is written

"תאיר" (tahir) It will shine,

כאור יום (ke-or yom) as the light of day,

"חשכת לילה" (hashat layla) the darkness of the night."

היינו (haynu) That is,

כיון (ceyvan) since

הזדונות (hizdon) deliberate transgressions

נעשו (naasu az) then became

לזכיות (lezkhiyet) merit

ממילא (mimaila) needless to say, automatically

נעשה הכל יום (naasa ha-kol yom) became all day. All became day.

ובהאמור נבין, מהו יום ולילה בעבודה. כלומר, שהאדם צריך לדעת, הגם שהוא צריך

להרגיש מה זה חושך, אחרת אין הוא מסוגל להנות מהאור, כי ככל דבר שהאדם רוצה לטעום איזה טעם שהוא, אם כדאי שהוא ישתמש עמו, הוא מוכרח ללמוד אחד מהשני, כמו שכתוב "כיתרון האור מתוך החושך". כמו שאין האדם מסוגל להנות מהמנוחה, אם הוא לא יודע מה זה עייפות.

This is a very important paragraph. It is necessary to carefully study it, to feel it all, so that it enters into you and takes root in you, so that it does not disappear in vain. Feel it now when you listen and read. Retire, create conditions so that you can absorb it in such a way that it does not come out of you immediately after your studies.

And in what has been said, we will understand what day and night means in spiritual work. That is, that a person must know that, despite the fact that he must feel what darkness is, otherwise he will not be able to enjoy from the light. For to every thing that a person wants to taste, whatever the taste in it, whether it is worth it to use it, this thing - he is obliged to learn one from the other, as it is written (quote) "as the advantage of light from within darkness."

The English translation, "the advantage of light over darkness," then this will not do anything. Because, when there is a connecting word "over", it means that there is already some sort of selection, while a person must select it as the advantage of light from within the darkness. Therefore, the holy language says "as the advantage of light from within darkness." This must be felt, as it is so important to gradually, gradually create in yourself such a shroud to move on to the feeling of a holy language. For it will give the greatest correction and perfection. And then he gives us an example:

Just as a person is not able to enjoy rest, if he does not know what fatigue is.

That is, from the opposite we know the world. Consider again in detail. It is impossible to understand and appreciate all the good, if you did not feel what evil is.

In detail:

ובהאמור (u-ve-ha-amur) And in what was said

נבין (naveen) we will understand

מהו (ma-hu) what is

יום ולילה (yom vaila) day and night

בעבודה (va-avoda) in work, spiritual work.

כלומר (clomar) That is,

שהאדם (she-ha-adam) that man

צריך (king) must

לדעת (ladaat) know

הגם (hagam (she-) in spite of (that)

שהוא (she-hu) that he

צריך (king) must

להרגיש (lehargish) feel

מה זה (ma ze) what is (ma - "what", ze - "this")

חושך (hosheh) darkness,

אחרת (acharet) otherwise

אין הוא מסוגל (ein hu mesugal) he is not able (ein - "not")

להנות (lehanot) enjoy

מהאור (me-ha-op) from the light,

כי ככל דבר (ki ke-khol kawl dawar) for like every thing,
שהאדם (she-ha-adam) that man
רוצה (roce) wishes
לטעום (lit) try
איזה (eise) which
טעם (ta'am) taste
שהוא (she-hu) that he (that is, "whatever (any) taste",
אם כדאי (to them kedai) whether it is worth (to them - a particle of "whether")
שהוא (she-hu) so that he
ישתמש (ishtamesh) took advantage
עמו (imo) them
הוא (hu) he, this person,
מוכרח (muhrah) required
ללמוד (lilmod) teach
אחד (ehad) one (one)
מהשני (mi-ha-sheni) from another
כמו שכתוב (kmo she-katuv) as it is written:
"כיתרון" (k'itaron) As an advantage
האור (ha-op) of light
מתוך (mi-toch) from the inside
החושך (ha-hosheh) of darkness."

I repeat once again: try to feel, as it is written in the Torah, that the light itself is, as it were, inside of the darkness. Then you will understand the quality and structure of the forces of the universe.

כמו (kmo (she)) Just like

שאינ האדם (she-ein adam) man is not

מסוגל (mesugal) able

להנות (lehanot) to enjoy

מהמנוחה (me-hamnuha) from the rest

אם (im) if

הוא (hu) he

לא יודע (lo yodea) doesn't know

מה זה (ma ze) what is it (is) what is

עייפות (Ayifoot) fatigue.

לכן מוכרח האדם לעבור תהליך של עליות וירידות. אבל לא להתפעל מהירידות, אלא הוא צריך להתאמץ, שלא יברח מהמערכה. לכן, הגם בזמן העבודה, הוא מוכרח לדעת, שהם שני דברים. אבל בסוף העבודה, הוא רואה, שהאור והחושך הם כמו שני רגליים המביאים את האדם להמטרה.

Therefore, a person must go through the process of ups and downs. But do not be exposed to falls.

It doesn't sound very good in English... The point is that you shouldn't let them suppress yourself with your influence, get apathy, give up.

But he must make an effort not to escape from the battlefield. Therefore, despite this, during work, he must know that they are two things. But at the end of the work he sees that light and darkness are like two legs that lead a person to the goal.

לכן (lahen) Therefore

מוכרח האדם (muhrah ha-adam) obligated man

לעבור (laavor) pass

תהליך (taalih) process

של עליות (shell eliot) ascents

וירידות (ve yeridot) and falls.

אבל לא להתפעל (aval lo lehitpalel) but not to be influenced - literally, "to influence" Here the passive form of the verb "to influence" is used. It means, to be negatively affected - fall into despair, give up

מהירידות (me-ha-yeridot) from the falls.

אלא הוא (ela hu) but he

צריך להתאמץ (King Lehit'amets) must make an effort,

שלא יברח מהמערכה (she-lo ivarah mi-ha-mar'aha) so as not to run away from the battlefield.

לכן, הגם (lahen, hagam) therefore, despite this

בזמן העבודה (ba zman ha-avoda) during work

הוא מוכרח לדעת (hu mukhrah ladaat) he must know

שהם (she-hem) that they

שני דברים (shneim dvarim) two things.

אבל בסוף העבודה (aval ba-sof ha-avoda) but at the end of the work

הוא רואה (hu ro'e) he sees

שהאור והחושך (she-ha-op ve-ha-hosheh) that light and darkness -

הם כמו (hem kmo) they are like

שני רגליים (shnei ragladim) two legs,

המביאים (ha-meviim) leads that lead

את האדם (et ha-adam) person

להמטרה (le-ha-matara) to the goal of Creation.

What he explained here is the most important thing. The whole Torah speaks only about this. And Zohar speaks only about this - he constantly leads us to three lines: right, left, middle - in the most different corners of our soul. Many pages are devoted to this, because there are so many spiritual steps within a man, and the Zohar considers them. And we will consider, but it all comes down to this: light and darkness are like two legs that lead a person to the goal.

We worked through a very important portion. The ending is very important, this is the slogan of the day, how to consider the material, how to work. Try all week, from lesson to lesson, to work it out - in any situations, with any messages, keep in mind both parts, right and left. A man is one who has a right and a left. And no other way. Who wants only the right - nothing will come of it. Only reason (left) or only blind faith below reason (right) will not give anything. So the Creator arranged that only by working alternately: "right - left", "left - right", you can reach the goal.

And - about the words. You don't need to memorize them specially, there is no need to cram them, but you need to read, repeat, and gradually you will begin to recognize them. And then it is very simple, in a natural way, as a child, you will learn to read and comprehend the written portion.

Lesson 16

מהו, שבריאת העולם היה בנדבה

What is the meaning of: the creation of the world was voluntary.

הראשונים תירצו על ענין בריאת העולם, לא היה מטעם חסרון חס ושלום, שאין לומר על הבורא, שהוא בעל חסרון חס ושלום, אלא שבריאת העולם היה בנדבה. זאת אומרת, מה (14:1) שמובא (במדרש רבה בראשית), "שהקב"ה אמר להמלאכים, בשעה שרצה לברוא את אדם הראשון, ואמרו, מה אנוש כי תזכרנו".

The first sages (and we, the followers of Ari, who adhere to the first sages) explained the aspect of the creation of the world, that it was not due to a lack, G-d forbid, which cannot be said about the Creator, that he has some kind of lack, G-d forbid, but they say that the creation of the world was a voluntary affair (an act of mercy, one can still say). This means that which is given (in "Midrash Raba", the Big Midrash, allegorical narrative, in the section called "Bereshit") (quote): "what is the Holy One, Blessed He said to the angels at the moment when he wished to create the first man and they asked Him: "What is a man that we mention about him at all?"

We will not go over every word, as last time, but we will focus only on those words that we do not yet know. And then gradually I will explain the grammar a little. For the meaning is, nevertheless, to work on the text yourself. I translate literally, so it's good to turn to the translation and recognize the words. The whole point is to apply your effort.

The base of the Hebrew word, as a rule, consists of three letters - the basic consonants. There are words made out of four, five letters, they all have their own characteristics, which is also a big secret, but we will not dwell on this now. There are three - because the word of the holy language is kli ohr partzuf, and the kli consists of three sections: upper, middle and lower; and the partzuf also consists of three sections: rosh, toch, sof, and therefore this word contains three basic consonants.

תירצו (tirts'u) **explained**, interpreted. The ending "-u" indicates the elapsed time.

בריאת העולם (briat ha-olam) **creation of the world**. The combination of two (sometimes more) words that make up one concept is called "smihut" in Hebrew, "conjugation". How do you know if these words are related? By the end of the first, defining word, but the main sign is that the question of the genitive case can be posed between them: "Briat ha-olam", "Creation(of what?) Of the world".

חסרון (hisaron) - **lack of something**.

חס ושלום (has ve shalom) steady expression, translated as **G-d forbid**.

בנדבה (ba-nedava) ba - "in" or "with" "nedava" - "**voluntary**"

שמובא (shemuva) **that is given**

מדרש (midrash) **midrash**, allegorical narrative

רבה (raba) **big**

להמלאכים (le-ha-mlahim) le - "to", an excuse indicating the direction, "mlahim - **angels**." As a rule, when we say malach, angel, mlahim, angels, we mean the forces of the universe in the world of Yetzirah. There are still similar forces in the world of Assiyah, they are called "ofan," "ofanim," and in Bryah they are called "saraf", "srafim" - "burning" angels, because when a person rises into the world of Bryah, he feels as if these forces are burning, because the closer we get to the sensation of the world of Atzilut, the greater the feeling that everything material, as it were, burns.

אנוש (enosh) is an archaic word, that means a **person**

תזכרנו (tizkarnu) we **mentioned**. In the word of the holy language it is always necessary to look for these three most important basic letters, which are carriers of its semantic meaning. And also see which letters are in front of the root, which ones after it. In the word tizkarnu, the letter "tav" is a prefix, "-נו" is a suffix, and in the middle we see three letters, "zayn", "kaf", "resh", that is, "zakar", masculine. And at the same time, the verb "lyskor" has the meaning of "remember." It is very important. Memory has a masculine root.

והקב"ה השיב להם, "למה הדבר דומה, למלך שיש לו מגדול מלא כל טוב, ואין לו אורחים". זהו חס ושלום לא חסרון, אלא שזהו רק שרוצה לתת נדבה, שהנבראים יהנו. מה שאם כן חסרון נקרא, מה שהאדם צריך לקבל, ואם אין לו היכולת לקבל, זה נבחן לחסרון. מה שאם כן להשפיע זה לא נקרא חסרון. לכן זה שאנו לומדים, שבריאת העולם היה מסיבת, שרצונו להטיב לנבראיו, זה היה מטעם נדבה, ולא מטעם חסרון.

And the Holy One, Blessed He, answered to them (to the angels): "What is that thing alike? "Alike the king, who has a tower filled with all the good, and he has no guests." This, G-d forbid, is not His fault, but it only means that He desires to give something voluntarily from Himself so that the creation can be enjoyed. What differs from (the concept) is that a "flaw" is what a person needs to receive (something that he lacks). And if he does not have the opportunity to receive, then this is considered a "flaw." Unlike bestowal, this is not called a "flaw." Therefore, the fact that we study that the creation of the world was due to the fact that His desire was to give good to creatures was due to voluntariness, and not because of lack.

The words:

דומה (dome) **seems like**

מלך (melech) **king**

מגדול (migdol) **tower**, from the word גדול (gadol), **large**

מלא (male) **is full**

כל טוב (count tov) **all good**

אורחים (orhim) **guests**

היכולת (ha-echol) **opportunity**. The basis of this word is "exhol", "**to be able**".

אבל מי, שמקבל איזה דבר, הוא מוכרח להיות בעל חסרון. כלומר, אם המקבל רוצה להנות ממה שהוא מקבל, אז מוטל על המקבל לבחור לו לקבל רק דברים שהוא משתוקק להם. אחרת אין לו הנאה מזה, שהוא רוצה להנות, והוא בלתי

אפשרי, כך אנו רואים בהטבע שלנו. ויותר מזה הוא, שגודל הנאה מהדבר שהוא מקבל, תלוי כפי שיעור ההשתוקקות, כלומר שההשתוקקות להדבר, היא קובעת שיעור של הנאה להדבר, אם מעט או הרבה.

However, one who receives something is required to be the owner of the flaw. That is, if the recipient wants to enjoy from what he receives, then it is the responsibility of the recipient to choose to receive himself (to choose to receive himself) only those things which he passionately seeks. Otherwise, he does not enjoy what he wants to enjoy, and this is impossible. So we see in our nature. And moreover, the amount of pleasure from the thing that he receives depends on the measure of his longing for this thing. That is, the craving for a thing determines the measure of enjoyment of the thing, little or much.

First, you must always have a desire, a desire for something. This, in general, is a determining factor in the study of the spiritual, in the penetration of the spiritual into itself, and in following the path of its completion. The aspiration, aspiration and efforts that a person makes on this path. So, there must be a desire and a longing. The greater the desire, the greater the possibility of obtaining - if enough effort is made.

מוכרח (muhrah) **required**

להיות בעל חסרון (Baal Hisaron) is the **holder of the flaw**. The same is Baal hasulam, the owner, or author of the commentary on Saulam, "The Staircase."

מוטל על (mutal al) assigned, assigned to

המקבל (ha-mekabel) **receiving** - the same root as in the word Kabbalah, with the definite article "hey"

לבחור לו (livhor lo) **elect yourself**

משתוקק (Mishtokek) **longs for**

אחרת (akheret) **otherwise**

בלתי (bilti) in combination with the following word gives it a negative meaning, "not": בלתי אפשרי (bilti effshari) - **impossible**

בהטבע (be-ha-teva) be - the preposition in, ha - the definite article, teva - **nature**

שלנו (shelanu) our

ומזה (ve-yoter mi-ze) and more. The word yoter is often used in a comparative degree of the adjective

תלוי (talyu) literally, **hanging**, but here we translate it as **depends**

שיעור (shiyur) **degree** as well as a **lesson**

ההשתוקקות (hishtokekut) is already a noun, a **passionate desire**. Words ending with ות “-out” are often translated into Russian with words ending in “-ost”, for example: “aspiration”

קובעת (kova'at) sets

אם מעט או הרבה (im meat o harbe) **either little or much**. The words אם "im" and או "o" are very close and in this case both are translated as "or"

ובכדי שרצונו להטיב, זאת אומרת, שהנבראים יהנו מטוב ועונג, לכן ברא בהנבראים, רצון וחשק להשתוקק תמיד לקבל הנאה. ואם לא יכולים למלאות החסרון לדבר שהוא משתוקק, הוא סובל יסורים. וגם גודל היסורים, בזה שאינו יכול למלאות את חסרונו, תלוי גם כן לפי מידת השתוקקותו להדבר.

And because of Him, the Creator, the desire to do good, that is, so that creations enjoy good and pleasure, therefore, He created a desire and a passionate desire in creatures to desire to always receive pleasure. And if they cannot fill the lack for the thing that he, the person desires, he suffers, experiences suffering. And also the amount of suffering stems from the fact that he cannot fill his shortage also depends on the measure of his craving for things.

והשק (ve-hash) ve - union and, hash - also a passionate, burning desire. There is a difference with השתוקקות (hishtokekut), but we do not feel it. And להשתוקק (lehishtokek) is a verb. Words that are similar in meaning, but their roots are different.

תמיד (tamid) **constantly**

סובל (sovel) **endures**

יסורים (yisurim) **suffering**

גם כן (gam ken) literally, “too,” but we say **the same**

לפי (lefi) **respectively**, in accordance with ...

מידה (mida) **measure**. Here we are being demolished, so ת appears at the end: measure - what? השתוקותו (hishtokuto) of his longing. The ultimate I indicates affiliation: "his."

להדבר (la davar) to the thing

ולפעמים מגיע היסורים, עד שהאדם אומר, "טוב לי מותי מחיי", אם אין אני יכול למלאות את מה שחסר לי. וזהו מסיבת היסורים, שהוא סובל מהחסרון שיש לו. ומובן מאליו, כשהוא מקבל המילוי על החסרון, שאמר עליהם, "טוב לי מותי מחיי", איזה הנאה האדם מרגיש, בעת קבלת המילוי. ובאמת כשמדברים מעבודה, האדם צריך להגיע לחסרון, בזה שאין לו דביקות בה', עד שאומר, אם אין אני יכול להגיע לדביקות ה', חסרון זה גורם לו להביאו יסורים כל כך גדולים, עד שיאמר, "טוב לי מותי מחיי".

And sometimes the suffering comes so strong that a person says (quote from the Torah): "It is better for me to die than to live like this" if I cannot fill what I lack (fill with what I miss). And this is because of the suffering that he suffers because of the lack that he has. And it goes without saying that when he receives filling for a deficiency (filling for a deficiency), about which he said: "It is better to die than to live like this" - what kind of pleasure a person experiences while receiving (upon receiving) filling for this desire. And in truth, when they talk about spiritual work, a person is obliged to achieve the lack that he doesn't merge with the Creator so much that he says: "if I cannot come to merge with the Creator ...", this lack causes him that in order to bring him so much suffering (this shortcoming causes him so much suffering), so he said: "It is better for me to die than to live like this."

When a person comes to that state in spiritual work, so to speak, really from the heart - this is the truth, this is a great thing.

ולפעמים (y-le-fa'amim) and sometimes

מגיע (magia) comes, reaches

"טוב לי מותי מחיי" (tov li muti mi hayai) expression from the Torah. Literally, "my death is better than my life"

ומובן מאליו (u-muvan mi-alav) **and it goes without saying**

גורם (gorham) **causes**

כל כך (kol kah) **that much**

וזה נקרא **רצון אמיתי**, כלומר, **החסרון הזה ראוי למילוי**. וסדר העבודה הוא, שכל פעם יתעורר באדם השתוקקות לדביקות ה'. והאדם, כשהולך על המסילה להגיע לדביקות ה', הוא בודק עצמו תמיד, האם כבר זכה להתקרבות ה'. כלומר, זה שאומר, "ואהבת את ה' אלקיך בכל לבבך", האם באמת אוהב את ה', או שגם אוהב את עצמו גם כן.

And this is called "true desire", that is, this shortcoming is suitable for fulfillment. And the order of spiritual work is that each time the person desires a passionate desire to merge with the Creator. And a person, when he walks along the path to come to merge with the Creator, he constantly controls himself whether he has already gained the approximation to the Creator. That is, what he says (quote from the Torah): "and yes love the Creator, your God with all your heart," does he really love the Creator, or does he also love himself?

נקרא (nikra) **is called**

רצון (ratzon) **desire**

אמיתי (amiti) **true**, from the basis of alef-mem-taf: "emet", the truth

ראוי (rai) **fit**

למילוי (le milui) **to filling**

וסדר (ve seder) **and order**

עבודה (Avoda) **work**

שכל פעם (she-kol pa'am) **that every time**

יתעורר (it'or) **woke up**

לדביקות ה' (le-dvekut ha-shem) **to merge with hashem**, the Creator.

מסילה (kneading) **trail**. Ramhal has a book called Mesilat Yesharim, the Trail of the Righteous

בודק עצמו (Bodec Azmo) **control yourself**

תמיד (tamid) **always**

האם (ha-im) the interrogative word "li"

ואהבת (ve-hahavta) **and that you love** and love, yes - from the word ahava, love. The letter tav indicates the imperative: "so that you ..."

אלקיך (elokeha) Elohim, the Name of the Creator in His property of strictness of the law, and the ending "-ha" is the possessive form of the second person h., "your Elohim"

לבבך (levavha) **to your heart**

באמת (ba-emet) **reality**, האם באמת (ha-im ba-emet) really ...?

אוהב (ohev) **loves**

וזהו כמו שאמרו חז"ל (סוכה מ"ה) "כל המשתתף שם שמים ודבר אחר, נעקר מן העולם". שפירושו הוא, שמתפלל לה', שיעזור לו, שיהא בידו לעשות הכל לשם שמים, כלומר, שכל כוונתו הוא רק להשפיע. אולם הוא משתתף גם קצת לצורך עצמו, שהוא דבר אחר מ"לשם שמים". כי "לשם שמים" הוא להשפיע, והוא בעת התפלה, שה' יעזור לו, גם רוצה לצורך המקבל לעצמו, שזהו דבר אחר מרצון להשפיע, שהוא ממש ההפכי.

And this, as the sages said: "Everyone who unites the Name of heaven and another thing is rooted out of the world." The explanation for this is that he prays to the Creator to help him, to be in his hand (They say the holy language. That means, "that he has power") to do everything for the name of heaven, that is, that all his intention, it is only for the sake of bestowal. However, he combines this with-also a little for his own sake, that this is a different thing than for the name of heaven, that is, no longer for the name of heaven.

We learned that shem is malchut, the female part, and shamayim is zeir anpin, male. And then both are present, then there is a zivug, receiving light, perfection. Without masculine and feminine principle, in general, there is nothing to talk about, there is no perfection.

For "the sake of the Name of heaven" it is bestowal, and during prayer that the Creator helps him, he also desires for the recipient himself that this is a different thing than the desire to give, that this is really the opposite of that.

You see, he says that even if at least partially, at least a little, a person does something for his own sake, this already means that he does not work for the name of heaven, because in the spiritual there are no half-hearted decisions, as we know.

Repeat some words.

כל המשתתף (kol ha-mishtatev) **everyone who connects**

דבר אחר (davar aher) is **another thing** - everything is meant, except for the Name of heaven. This expression is often understood as “not pure power,” that is, impure desires. Any desire to receive for your own sake is unclean. Getting the most necessary is normal. And then, even the most necessary (to eat, drink) a person should receive with such an intention that he strengthens himself in order to serve the Creator and thereby give Him pleasure.

נעקר (ne-ecar) is rooted out. The same root עקר in the word ekar, a man who cannot have children, and such woman is akara.

שפירוש (she-pirusho) what is its meaning. Let me remind you that the ending "Vav" means belonging, of "him" ...

שמתפלל (she-mitpalel) **that he prays.**

In the holy language there are seven semantic forms of verbs. Verbs that in the present tense begin with “mit-” or in the past with “hit-” are reflexive verbs: “wash”, “pray”. Slowly, we will analyze all these seven forms, as children do, without much stress. You just need to look at them with your eyes and passionately desire.

שיעזור לו (she-ya'azor lo) **to help him.** The combination of the letters “shin” and “yod” at the beginning of the word gives the verb modality, as a desired or possible action, which in English is conveyed by the particle “would”: “would help”.

שיהא בידו (she-ihye be-yado) **to be in his hand**, that is, to have strength

כוונתו (kavanato) **his intention.** Here again we see the letter “Vav” and hear the sound “o” as the end of 3.

קצת (k'sat) **a little**

תפלה (tefila) **prayer**

ממש (milf) **really**

הפכי (hafhi) the **opposite**

"לכן נעקר מן העולם", שפירושו, זה שברא ה' את העולם, בכדי להטיב לנבראיו, מהעולם הזה הוא נעקר, מסיבת חסרון של השתוות הצורה. לכן כל פעם הוא עושה בקורת על עצמו, לראות, אם הוא הולך על דרך הנכונה. ואם הוא רואה, שהוא לא בסדר, זה גורם לו יסורים. אבל היסורים צריכים להיות בשיעור גדול. כלומר, שיסורים זהו תוצאה מהצורך. כלומר, שאין הכוונה, שצריך להיות לו יסורים, אלא שצריך להיות לו צורך. והצורך גורם יסורים. כלומר, שהיסורים מה שהוא סובל, זה מעיד לו כמה שיעור הצורך שלו.

"Therefore, he is uprooted from the world", which means that the Creator created the world to do good to creatures, and from this world he is uprooted due to a lack of matching properties. Therefore, each time he does a self-examination to see if he is on the right path. And if he sees that he is not in order, then it causes him suffering. But suffering must be to a large extent. That is, sufferings, they are the result of necessity (this is what he needs). That is, the point is not that he must have suffering, but he must have a need. And the need (necessity) in some way causes suffering. That is, that the suffering that he suffers, this testifies to him what is the measure of his need (need, need for the thing that he wants).

A few more words:

בקורת על עצמו (bicoret al azmo) **self-examination**

לראות (lire's) **to see**. Verbs in indefinite form begin, as a rule, with the letter "lamed".

נכונה (nehona) is **correct**, feminine. And in the male will be נכון, right, right. When the word ends with the letter "hey", it is usually a feminine word.

תוצאה (tots'a) **result**

צורך (reghe) **need**

Lesson 17

He ended the previous paragraph with the fact that a person should have a lack of feeling for his spiritual work. Due to the lack that is caused by a fact that he does not yet have a correspondence of properties, and this makes him feel a necessity, a need. And this, in turn, causes suffering within him. But this is good suffering - we can have as much of such suffering as we can, there is nothing wrong with that. The greater the need, the greater the suffering and the feeling that you cannot achieve this. And in spiritual work, you begin to touch on deeper levels that were not previously subject to spiritual bombardment —by light that could penetrate into them and lead the light into darkness.

ובהאמור יוצא, זה שהנבראים נבראו ברצון לקבל, היה מן ההכרח, כי בלי רצון והשתוקקות לקבל תענוג, לא היה לנו מושג של תענוג. אם כן לפי זה, מדוע אין לנו מקבלים תענוג, בזמן שכבר יש לנו רצון וחשק להתענוג, אלא לנו מוכרחים לתת יגיעה, אחרת לא נותנים לנו תענוגים, הן בגשמיות והן ברוחניות.

Based-on what has been said comes the fact that creations were created with the desire to receive, it was a necessity, because without desire and a passionate desire to receive pleasure, we would not have a concept of pleasure. If so, according to this [understandable], why we are not getting pleasure at a time when we already have a desire and a passionate desire for pleasure, but we must make an-effort, otherwise not given us pleasure, both material and spiritual.

Here he tells us of two things. One must not only have a tremendous desire, but also make an effort. We definitely need these two things: a passionate desire, which must constantly grow, because each time we touch on our deeper, more selfish Kelim, which were not previously exposed to the shelling of the light, and therefore only a deeper desire will lead to that that I will have stronger man. Aspiration - this is man, request, prayer. And, accordingly, more light.

But aspiration alone are not enough. It is necessary to make an effort. The greater the desire, the more effort must be made. One is related to the other. Aspiration is the reason, it's that motor in me that leads me to the goal. And for the machine to work, I must make an effort. Effort is the more external part of a person. Therefore, both of these things are important.

והתשובה, היא גם כן על הכוונה הנ"ל, דלהטיב לנבראיו, כמו שכתוב (בספר עץ חיים)

בתחילתו, "שהצמצום היה בכדי להוציא לאור שלימות פעולותיו". ומבואר שם (בתע"ס חלק א'), שפירושו הוא, "היות שיש ענין, שכל ענף רוצה להדמות לשורש, לכן הנבראים, בזמן שיקבלו את הטוב ועונג מהבורא, יהיה בהם ענין בוש. לכן נעשה תיקון לטובת הנבראים, שאם יקבלו בעמ"נ להשפיע, אז לא יהיה שום בוש בעת קבלת התענוגים".

And the answer (1) [in] that the meaning is the same, as mentioned above, is to do good to creatures, as it is written (in the book "Etz Chaim") at the beginning of it (2): "What reduction was for the sake of bringing to light the perfection of his deeds. " And there it is explained (TES, part 1) that the explanation for this [is] that since there is a principle that each branch wishes to be likened to the root, therefore they will have creations at the time when they receive good and pleasure from the Creators aspect of shame. Therefore, (3) the tikkun (4) occurred for the sake of creations, that if they receive for the sake of bestowal, then there will be no shame during the enjoyment. "

(1) **And the answer is** why do we have to have a longing, and at the same time, make an effort?

(2) **at the beginning of it** - at the beginning of this book - a sefer, a book, in Hebrew masculine

(3) **occurred** - literally "made"

(4) **tikkun** - correction

I will not give separate words, because I translate literally. Work on your own. You must have a tremendous desire to learn the holy language, the language of Kabbalah, and you must make increasing efforts - that is what he is telling us now.

ובהאמור יש להבין, אם אומרים שרצונו של הבורא להטיב לנבראיו הוא בבחינת נדבה כנ"ל, אם כן מאין יש לנו רשעים. שמכאן משמע, שמי שאינו רוצה לקבל את הטוב והעונג, נקרא רשע. ומדוע אם הוא לא רוצה לקבל טוב, הוא נקרא רשע. ומי שכן מקבל טוב ועונג, נקרא צדיק.

And in what has been said it is necessary to understand: if it is said that the Creator's desire [is to] do good to creatures, it is in the aspect of voluntary [work], as mentioned above, if so, where do we get the villains from? Which means that one who does not want to receive good and pleasure

is called a villain. And why, if he does not wish to receive good, is he called a villain? And he who receives good and pleasure is called a tzaddik.

I see, huh? The purpose of creation is to enjoy creation. If a creature does everything possible to enjoy in the right way so that there is no shame, then it corresponds to the purpose of the creation, right? And such a person is called a tzaddik, a righteous man, he justifies the purpose of creation. And the one who does not justify the purpose of creation does not work, does not strive for conformity of properties, that is, for bestowal, it turns out the opposite - that he is a villain because he does not match, does not bring himself to the purpose of creation, does not receive what the Creator wants to give.

**ר בראתי תורה "בראתי יצה", ל"כי ענין שמירת תורה ומצות, הוא כמו שאמרו חז
מ. יתוקן הרע"י תו"שע, "תבלין**

He continues the explanation and pulls us left and right to give us the opportunity to expand our Kelim. He does not wait for the questions that come from our world - the Slavei hasulam himself asks them, and when his questions become ours, this is kelim. Then he gives answers to them, and these answers are processes, and not just the answer "yes", "no". He throws us to the right line, to the middle line, and thus, when studying the Slavei hasulam, we get an internal volume.

For the aspect of observing the Torah and the mitzvot, the commandments, it is such as the sages said (quote): "I created the evil root, I created the Torah as a seasoning (5) for this," that by-the Torah and the commandments will correct evil (6).

(5) Seasoning - that is, something that softens it. Sometimes this word is translated as "medicine", but it is wrong. A cure is when something bad needs to be fixed, and we need to understand the essence of spiritual phenomena and concepts, the forces of the universe, and we can "figure out" them from the Torah. We must always carefully monitor the words, what is written, and not try to interpret what we cannot interpret, so I try to translate verbatim. Look again:

"I created the evil principle, I created the Torah as the seasoning for this." That is, the evil principle is not something that needs to be uprooted, cut, or destroyed with drugs like antibiotics - absolutely not! The sages said "seasoning", that is, you, as it were, have a tasteless soup, and you add seasonings, and a taste appears. Here is the same thing: the Torah gives a taste for life.

In the Zohar it is written that when a person is born, then immediately, at birth, he is given yetzer ha-ra, an evil origin. People naively believe that a person is born with a good origin and a bad

origin, but this is simply from a misunderstanding. Zohar explains to us that this is not so. The big mistake is that everyone thinks that a person is good by nature. No. When a person is born, there is nothing good in him. At birth, a person is given only an evil origin. But this does not mean that it is bad. Why? Because growth must be, everything must be in due time. First, he is given an evil origin. Until the age of 13 (it does not mean that it is necessarily in calendar years), he resists, builds strength within himself - gvurot, din. And only then at about the age of 13, does the good origin come to him.

What does "come" or "go" mean? At first, in the womb of the mother, he takes food from her blood, then he is born and drinks mother's milk. Then he grows up, and what does she give him? She gives him cereals, wheat — bread and other things that already had a "tikun", "birur", that is, things that were not just taken on the field, but made into a product, for example, bread. So he eats this and gradually, by the age of 13, a complete "birur" occurs. "Birur" means clarification, selection, in which all the good rises and the rest remains below. That is, in this way, a person gradually, by the age of 13, comes to the conclusion that he is already able to begin to filter out the good origin from the light. What does it mean? This means that initially, in potential, he has nothing. From childhood, from his birth he potentially chooses only evil up until 13 years. Because it is still small, not developed, always evil and in the world he only sees and selects evil. And then he gets older and he begins to see good in the same way.

Why? Because there is a left side and there is a right side. Up until 13 years old, he eats from the left side, that is, from a system of not unpure forces, and then he starts to eat from a system of pure forces. So, as we are told by the sages, that He "gave us the Torah as a tavlin," as a "seasoning." Seasoning gives her taste, and the person has a desire for it, and both of these points are needed.

(6) that through the Torah and the commandments, evil will be corrected. When we say this, it sounds religious, and the principle is that evil adjoins the left line, and the Torah and the commandments are to the right of it (the Torah is the middle line). From it, Ohr Hassadim falls into the left line, and evil is sweetened by good, goes into the middle line - in sensation. Chassadim is good, and within it is the light of Chochma ... And so he asks:

ומה הוא הרע, זה שלא יכולים לקבל טוב ועונג, מסיבת שינוי, שזה גורם לנו בחינת בושה. ומטעם בושה לא יכולים לתת לנו, כי מסיבת הבושה לא יהיה שלימות בטוב ועונג. לכן לא נותנים לנו את הטוב ועונג. לכן אומרים להם, לא

די שלא נותנים להם טוב ועונג, אלא שמוסיפים להם שם, שנקראים רשעים. אם כן יש להבין, מדוע הם נקראים בשם רשעים. אם אין הם יכולים לקבל טוב ועונג.

What is evil? It is that which cannot receive good and pleasure because of the difference [in the properties], that this causes us the aspect of shame. And because of shame they cannot give us, because because of shame there will be no perfection in good and pleasure. Therefore, we are not given good and pleasure. And therefore they are told that it is not enough that they are given good and pleasure, but they also add to them the label that they are called villains. If so, then it is necessary to understand why they are called by the name of the villains, if they cannot get good and pleasure?

Very interesting question! Moreover, since we know that a person does not have a good origin from birth. We have nothing to ask of him? As the good origin only comes at the age of 13, and only then can he study through the Torah, and not before that. So how can it then be said that they cannot receive the good? We will see now.

ובהאמור נבין, היות שהבורא ברא את העולם בנדבה, זה דומה לעשיר, שיש לו כל טוב ולא חסר לו שום דבר. ועלה ברצונו לתת צדקה לעניים. והיות שהוא רוצה, שבזמן שהעני יקבל את הנדבה, שירגיש עצמו בהתרוממות הרוח, ולא ירגיש שום אי נעימות בעת קבלת הנדבה, אז העשיר אמר, אני נותן נדבה גדולה או קטנה, רק על תנאי אחד. כלומר, שנדבה, גדולה או קטנה אינו תלוי בהנותן, אמר, אלא בהמקבל. היות שמצד הנותן, הוא יכול לתת הרבה יותר מכפי השגת המקבל. זאת אומרת, שאין המקבל מסוגל לדעת, עד כמה שהנותן יכול לתת לו טוב ועונג, מסיבת, שאין המקבל יודע מהו הרכוש של הנותן. אלא עד כמה שהמקבל ישתדל עצמו לדרוש טוב ועונג, לפי ערכו וידיעתו שהוא מבין שהנותן יכול לתת לו. ובאמת מה יש להנותן, שיכול לתת לו, גם זה הוא למעלה מהשכל של אדם, שאין ביכולתו להעריך שום דבר שהוא למעלה משכלו.

This is a very powerful paragraph, if it is well understood! The whole path is enclosed in it.

And in the foregoing, we will understand: since the Creator created the world voluntarily, it (He) is like a rich man. That He has all that is good and that He has no shortage of anything (7). And rose in His desire (8) to give tsedaka, alms, to the poor. And since He wants-it-to-be-so that at the time when the beggar receives this voluntary gift, that he, this beggar, feels himself in an elevated state of mind, and that he does not feel any trouble while receiving this voluntary gift. Then the rich man said: "I give my voluntary gift, large or small (does not play a role), under only one condition." (Every word is important here!) That is, a voluntary gift, large or small, the size of this gift, does not depend on the Giver, but only on the receiver. Since from the side of the Giver, he can give much more than comprehension of the receiver. That is, the recipient is not able to know how much the Giver can give him good and pleasure, because the recipient does not know what's-in the possession of the Giver (9). But only as much as the recipient will try to demand good and pleasure himself, in accordance with his assessment and his knowledge, as far as he understands what the Giver can give him. Meanwhile in truth, what the Giver has, what he can give to him (this person), it's also higher than the human mind, and-that it's not in his ability to appreciate anything that is higher than his mind.

(7) in nothing - literally "in no thing"

(8) And rose in His desire - as they say in the holy language, "to rise in desire." That is, it came to Him in His desire, to the mind.

(9) what is the possession of the Giver — that is, how much the Giver has.

It is clear that a person cannot feel that which is higher than his mind and kelim. If a person does not have the kelim for receiving that good, then, of course, he will not even strive for it, because he does not know if the Giver has it. Therefore, we must strive only to correct the kelim, and bring them in line with the purpose of creation. And then all that should come will come.

ועל כן הכל הוא צריך להאמין, שיש יותר דברים יקרים וחשובים, ממה שהמקבל יכול לצייר לעצמו. כי כל השגותיו של התחתון בנויים על שכל גשמי וחיצוני. מה שאם כן הרוחניות בנוי על שכל פנימי. וכמו שכתוב בהקדמות, "שכל עולם תחתון לגבי עולם עליון הוא כמו גרגיר חרדל נגד עולם מלא". לכן כל הנתינות של העליון, שאומרים נתינה גדולה וקטנה, אינו תלוי בהעליון, אלא בהכשרת התחתון, מה שהוא מסוגל לתת התנאים של הנותן, שרק כמה שהתחתון משתדל לתת התנאים, בשיעור זה התחתון מקבל. כלומר, אם התחתון יכול לתת הכוונה על נתינות גדולות, הוא מקבל נתינות גדולות.

I don't need to explain anything - as he explains everything perfectly well himself. It can be said that Shlavey hasulam is "milk" or "diluted wine" for the student. As I am only required from time to time to clarify something from the Talmud, as the text speaks for itself.

And therefore, everyone should believe that there are more things that are expensive and important than what the recipient can describe to himself. For all the comprehensions of the lower (10) are built on the material and external minds. What cannot be said about the spiritual - as-it is built on the inner mind. And just as it is written in the Introduction (11) that every lower world is relative to the upper world, it is like a mustard seed (12) with respect to the complete world. Therefore, all the gifts of the upper one, about which we speak (13) of as "big" or "small" gifts, do not depend on the upper one, but only on the suitability (kosherity) of the lower (14), on how he is able to give conditions (15) Giving that only as much as the lower one tries to give (that is, fulfill) the conditions, to the same degree the lower one also receive. That is, if the lower one can give intention, a kawana, for great gifts, he receives great gifts.

Everything depends on us, on our correctness ...

(10) **lower** — we always call "lower" any step in relation to the upper one, it does not matter at what level.

(11) **Introductions** - obviously referring to 4 Introduction to the book of Zohar, written by Yehuda Ashlag).

(12) **mustard seed** - mustard seeds are very small)

(13) **the gifts of the upper that we speak of** - from our lower side

(14) ... **Only from the suitability** (kosherity) of the lower. If the lower one is suitable for receiving a great gift, he feels it as big, if not he feels it as small.

(15) **to give** conditions - as they say in the holy language: "give conditions", that is, correspond to the conditions of the giver. The giver gives conditions, and the lower one must meet these conditions, answer, fulfill these conditions. From below, it must "give conditions", that is, give such strength to meet these conditions. That is, everything depends on the lower one, whether he can fulfill the conditions of the Giver.

ומה הם התנאים, שהנותן רוצה לתת דוקא, שהתחתון ימלא אותם. הלא הבורא ברא את העולם בנדבה. כלומר, שאין הוא חס ושלום בעל חסרון. אם כן למה הוא צריך שהתחתון ימלא רצונו, כאילו זה נראה, שהנותן לא רוצה לתת לו, אם הוא לא מקבל איזה תמורה מיד המקבל.

And what are these conditions that the Giver wants to give, so that the lower one fills them (16)? After all, the Creator created the world as a-voluntary [deed] (17). That is, that He, God forbid, is not the owner of the flaw. If so, why does He need for the lower to-fulfill His desire? As if, this shows that the Giver does not want to give him if He does not receive something in return from the hand of the recipient.

(16) filled - that is, fulfilled

(17) voluntary [deed] - the creation of the world was an act of mercy.

He again throws us to the left, raises the question: how so?

התשובה הוא, זה שהבורא התנה תנאים בעת הנתינה, שהמקבל לא יקבל את הנדבה מצד השתוקקות של המקבל, אף על פי שההשתוקקות להנתינה, מה שהנותן רוצה לתת, הוא בשיעור גדול מאוד, מכל מקום רוצה הנותן, שמסיבה זו הוא צריך לוותר מלקבל, רק שיקבל את הנדבה מצד שיש הנאה להנותן, שהוא המשפיע למקבל, שזה נקרא בחז"ל "כל מעשיך יהיו לשם שמים ולא לתועלת עצמו".

And the answer is that the Creator set the conditions at the time of bestowal so that the recipient does not receive this voluntary gift from the recipient's longing, despite the passionate desire for the gift, to what the Giver wants to give, it's [available] to-a-very big degree. Nevertheless, the Giver desires that for this reason that he needs to refuse to receive, but only to receive this voluntary gift because there is pleasure in the Giver (18), [because] He is the giver to the receiver, which is called by the sages "so that all your affairs are for the sake of the Name of Heaven, and not for your own sake."

(18) there is pleasure in the Giver - that is, only because the Giver receives pleasure from it.

In other words, a simple craving to get something is not enough. It is necessary to make the Giver receive satisfaction from what you receive. See how it works? Give, then you will receive. He who gives, receives.

אולם צריכים לדעת התנאי הזה, מה שהקב"ה רוצה, שכולם יעבדו רק בשבילו ולא לתועלת עצמו, אינו חס ושלום לתועלת הבורא, שהוא חס ושלום נצרך לזה, אלא זה שהנבראים עובדים בשביל תועלת ה', זהו בשביל תועלת הנבראים. כלומר, שהנבראים, בעת קבלת הנדבה מהנותן, שלא ירגישו אי נעימות. לכן הציג הנותן התנאי הזה, שצריכים לעשות הכל לשם שמים ולא לתועלת עצמו, כנ"ל.

However, it is necessary to know this condition, that the Holy, Blessed is He, wants everyone to work only for His sake, and not for own sake, that this, God forbid, not for the sake of the Creator Himself, that this for Him, God forbid, is required, but that that creations work for the benefit of the Creator, it is for the benefit of the creation. That is, that creations are at the time of receiving a voluntary gift from the Giver, so that they do not feel like they are in trouble (19). Therefore, the Giver presented this condition that it is necessary to do everything for the Name of Heaven, and not for his own sake, as mentioned above.

(19) so that they do not feel unpleasantness - that is, that the creation, while receiving a voluntary gift from the Giver, does not have an unpleasant sensation.

ובהאמור נבין מה ששאלנו, מדוע אלו שלא רוצים לקיים תו"מ, הם נקראים רשעים. הלא התו"מ נתנה כדי לזכות בהם את ישראל, כמו שאומר ר' חנניא בן עקשיא. נמצא, מי שאינו מקיים תו"מ, הוא לא יקבל טוב ועונג. ומדוע הם נקראים רשעים.

And from what we have said, we will understand what we asked: "Why are those who do not want to fulfill the Torah and the commandments called villains?" After all, the Torah and the commandments are given (20) to cleanse with them Israel (21), as said rabbi Hananiah ben said-Akashia. We find that he who does not fulfill the Torah and the commandments, he will not receive good and pleasure. But why are they called villains?

He gives a voluntary gift, but I do not want to receive, why then am I a villain?

(20) Torah and commandments are given - literally "given", in a singular sense..

(21) or to honor them with Israel - the words "purify" and "be honored" have one root. See how the holy language conveys the essence of the forces of the universe?

It is clear that those who do not purify themselves do not receive good and pleasure. But the question arises, why are they called villains? Let's see how he explains it.

אלא זה דומה לרופא גדול, שבא לבית חולים, שמונחים שם חולים במחלת הסרטן, שהיא מחלה רחמנא ליצלן, שלא יכולים לצאת ממנה, והוא אומר, שיש לו תרופה, שאם יקבלו את התרופה, כולם ישארו בחיים. ולא עוד, אלא שכולם יגידו אח"כ, שעכשיו אנחנו נהנים מהחיים. כלומר, שהם יגידו, שעכשיו אנו רואים, שהיה כדאי להיוולד, בכדי לקבל ההנאות האלו. ואח"כ בטח כל אחד מכם יגיד בפה מלא, "ברוך שאמר והיה העולם", היות שהם יהיו נמצאים בעולם שכולו טוב.

Carefully feel what he says:

But it's like the great doctor who came to the hospital where they put patients with cancer, God, save us from such a disease that it's impossible to get out of it (22), and he says that he has medicine, that if they take this medicine, all will remain alive (23). But, moreover (24), that after that everyone will tell us that now we enjoy life. That is, that they will tell that now we see what it was worth to be born to receive these pleasures. And then, of course, each of you will say with all his voice (25): "Blessed be the One who said and the world has become", since they will find themselves in a world that is full of good.

(22) to get out of it - to be cured.

(23) remain in life - will live.

(24) literally "and not only that."

(25) literally "full mouth"

אולם יש קבוצת אנשים, שהם לא נותנים להרופא להכנס לבית חולים. ואפילו שהרופא נכנס לאחר כמה הפצרות, ונותן התרופה שלו להחולים, הקבוצה הזאת עומדים בתוקף ומפריעים, שלא לקבל בשום אופן את התרופה של הרופא. ומעוררת השאלה, איזה שם יכולים וצריכים לתת להקבוצה הזאת, שלא נותנים לרפאות את החולים האלו, מסיבת שהחולים מונחים תחת שליטתם. וזהו מטעם, שכל זמן שהם חולים, אז יש פרנסה להקבוצה הזאת.

מה שאם כן אם הם יחלימו ממחלתם, אז לא יהיה להקבוצה הזאת פרנסה.
ובטח שהם נקראים בשם רשעים.

But there is a group of people who do not allow the doctor to enter the hospital. And even if the doctor has already entered, after much convincing, and gives his medicine to the sick, this group stands in its strength and interferes so as not to receive the doctor's medicine in any way. And the question arises: what name can and should be given to this group, which does not allow to cure these patients, for the reason that these patients are left under their authority? And the reason of this is that all the time they are sick, that is, earnings (are made) by this group. Which cannot be said, if they (26) are cured of their illness, then this group will not have earnings. And, of course, they are called villains.

(26) Which cannot you say if they heal ... - as an option: if [it] is not so, and they heal ...

We will stop here today.

Lesson 18

So, why are those who do not accept the good and enjoyment of the Creator called villains? As the creation was voluntary and without coercion after all! Here he gives us an answer to this question.

וכל אחד מן הצד מבין, שאם הרופא יכול להענישם, בזה שלא נותנים לרפאות את החולים, בודאי הרופא צריך לעשות את זה. ובודאי לא יעלה על דעתו של מי שהוא לומר, שהרופא ברוגז על הרשעים האלו, מסיבת שהם לא שומעים בקולו, אלא הרופא מעניש אותם לטובת החולים. זאת אומרת, הגם שהרופא רוצה לרפאות את החולים בנדבה, ולא צריך לשום שכר, כי לא חסר להרופא שום דבר, שהחולים יתנו לו משהו, אלא הוא בא לרפאות את החולים, רק בכדי שהחולים ירגישו עצמם בטוב, ויהיו להם היכולת להנות מהחיים, ובודאי מי שרואה את מעשי הרופא, בטח לא יגיד על הרופא, שהוא עושה משהו לתועלת עצמו.

And everyone understands from the outside that if the doctor could punish them (hospital staff) for not allowing him to cure the sick, of course, the doctor should do it. And, of course, it will not occur to anyone who says that the doctor is angry with these villains for the reason that they do not listen to him, but punishes them for the sake-of-the-sick. That is, despite the fact that the doctor wants to cure the patients voluntarily, and he does not need any reward, because the doctor has no shortage (that requires) for the patients to give him anything, but he came to cure the patients only so that the patients feel good and so that they have the opportunity to enjoy life, and, of course, the one who sees the actions of the doctor, of course, will not say about the doctor that he is doing anything for his own sake.

לכן כשהרופא אומר, שהקבוצה הזו, שלא נותנים להחולים לתת את התרופה, הם רשעים ומגיע להם עונשים, שע"י העונשים שיקבלו, היסורים האלו,

שהרשעים יקבלו, יפסיקו אז מלהפריע את החולים, שיקבלו את התרופה. וכולם מבינים, שזהו לתועלת החולים ולא לתועלת הרופא.

Therefore, when the doctor says that this group, which does not allow the sick to be given medicine, they are villains, and they are punished that through the punishments they receive, these sufferings that the villains will receive will end so that they interfere with the sick, so they get the medicine. And everyone understands that this is for the sake of the sick, and not for the sake of the doctor.

This is the example that he provides us, now we are moving to the next paragraph.

ובזה יש לפרש, אף על פי שהקב"ה ברא את העולם בנדבה, ואין חס ושלום שום חסרון להבורא, שהנבראים יתנו לו משהו להשלימו, כי הבורא הוא שלם, ואין בו שום חסרון חס ושלום, מכל מקום, כיון שרוצה לתת להנבראים שיהנו מהחיים, אלא הוא רוצה תנאי, שהוא, שהנבראים יקבלו הכל בשביל שהבורא רוצה שיקבלו טוב ועונג. שע"י זה יהיה הטוב ועונג בלי שום בושה, שזה נקרא "שלימות פעולותיו".

And in this it is necessary to clarify, despite the fact that the Holy One, Blessed He, created the world voluntarily (1), and no, God forbid, any deficiency in the Creator, so that creations would give Him something to make Him perfect, for The Creator is perfect, and He has no shortage, God forbid. Nevertheless, since He wants to let creations to enjoy life, however, He wants to set a condition that the creations receive everything for the sake of what the Creator wants, so that they receive good and pleasure. That in this way there will be good and pleasure without any shame, that this is called "the perfection of His deeds" (2).

(1) voluntarily - as an act of mercy.

(2) "the perfection of His deeds" - words from the book of Etz Chaim, from the place where ARI speaks about the purpose of creation and the research of kabbalists.

In my opinion, no special comment is required here. No need to elaborate on this. Work on this piece yourself. It is clear that the doctor is the Creator.

Patients, medicine, a sense of shame, etc. - you need to feel it yourself, and he explains this well.

וז'הו התרופה, שהרופא רוצה לתת להחולים, שהם קרובים למיתה, המכונה "רשעים בחייהם נקראים מתים". וע"י התרופה, הנקרא רצון להשפיע, הם יגיעו לדביקות, שיהיו דבוקים בחיי החיים. נמצא לפי זה, אלו אנשים שלא רוצים שהחולים יקבלו, היינו שלא נותנים להם לעסוק בתורה ומצות, שע"י זה יכולים לזכות את התרופה, הנקראת רצון להשפיע, שבכלים האלו הבורא יכול לתת את הטוב ועונג, היות שבכלים האלו, שיקבל את הטוב ועונג, לא יפסידו את הדביקות, הנקרא השתוות הצורה, שענין הדביקות נקרא, שהם יוצאים מבחינת רשעים הנקראים מתים, וזוכים לחיים.

Here, he gives us a great explanation for the whole example.

And this is the medicine that the doctor wants to give to patients who are close to death, which is called "villains are called dead even during their lifetime" (3). And through the medicine called the "desire for bestowal", they will merge [with the Creator], that they will merge with the Source of life. Therefore, we find those people who do not want the sick to receive, that is, those who do not allow them to practice the Torah and the commandments, so that through this they could be awarded the medicine called the "desire to give" that is in these Kelim (Kelim of bestowal) the Creator can give good and pleasure, since in these Kelim, if he (the person) receives good and pleasure, the merger (with the Creator, through them), which is called the "coincidence of properties", which (then) is the aspect of merging, will not be lost by the properties it is called that they go out of the villain's properties in which are called dead, and get-honored with-life.

(3) The sages said: "the villains are called dead even during their lifetime." "This means that he who receives only for his own sake and is determined to only receive for his own sake does not have life. And those whose desires for their own sake, they are called villains, and they are also called dead because they have no life, because they have no connection with the Source of life, that is, they do not feel the smell of life, they do not have a connection to the Source of life, and they only use this little light, "ner dakik", and that's all. This is what everyone has been given so that there is always a chance for man rotation to merge with the Creator.

נמצא לפי זה, מהו הפירוש שהקבוצה הזאת לא רוצים, ומפריעים מלקבל התרופה. עם מה הם מפריעים, בזה שלא נותנים להם לקיים תו"מ, שע"י זה מקבלים התרופה, שהוא בע"מ להשפיע. וממילא מובן, מדוע הם נקראים רשעים, בזה שמפריעים שלא לקבל את התרופה. זאת אומרת, התרופה שע"י זה יזכו לחיים, נקרא רצון להשפיע. והכוחות שמפריעים ולא נתן להם לקבל את התרופה, נקרא תורה ומצות, כמו שאמרו חז"ל, "בראתי יצה"ר בראתי תורה תבלין".

And he explains what he said above.

We find, in accordance with this, what explanation is that this group does not want, and interfere with the receipt of the medicine. What are they interfering with? By the fact that they (the sick) are not allowed to perform the Torah and the mitzvah, that through this (the Torah and the mitzvah) they receive medicine, which [is called] "for the sake of bestowal". And, of course, it is understandable why they are called villains - because they interfere with receiving (literally, "so as not to receive") the medicine. This means that the medicine through which they will be honored with life is called the "desire for bestowal." And the forces that prevent them from receiving this medicine, which are called the Torah and the mitzvot, as the sages said: "I created the evil origin, and I created the Torah as it's seasoning."

There is nothing wrong with the "evil origin" - it must be well understood for ourselves so that there is no internal negative attitude towards the evil origin, that we want to destroy it, God forbid. The Creator did two things, one against the other. In no case can you fight against it inside yourself. You just need to know and choose the good. Choosing good means constantly choosing from the mixture in which we are always, from the mixture of good and evil. This is a person is done, especially after all sins, beginning with the sin of Adam.

To choose good means to make a birur - to choose. That is, from the swamp of not pure forces to raise sparks of holiness, to clean and wash them. Raise them, as we say, "above the belt", which means - towards the light. You see? All that he talks about are the forces in one person. It's not that somewhere there are villains, and somewhere there are good people - everything is said about the whole complex of forces within one person. I that person there are "villains", that is, un pure bodily desires, his external person. The outer man and his desires, which are fed by that little glow of holiness that they have, is this little group that was mentioned in the whole mixture of good and evil.

Of course, they prevent the sparks of holiness from rising to their place - because then they will have no life force left. They counteract because this "group" is parasites; they cannot create anything. There is no light in them. Like parasites, they live off this holiness, which comes to them a little. A little holiness, a little bit, it's nice to leave it them with them so that their life would be a little warm. What for? So that in the future, when we have more strength, we could again make a birur,

selection, and raise the sparks of holiness, once again? He says about them that this is a group that does not allow the doctor, the Creator, to give them medicine. And this Great Doctor, of course, does not depend on anyone, and He does not have any "interest" or benefit in this. He just wants to give them a cure for them to recover. Meanwhile this group lives off the patients. That is, this group is the un pure forces that live off what they can get. They spend the entire nutrition budget that is given to patients, to use for their own sake. And so he punishes them.

We asked: how can one be punished? - After all, a medicine was given to us, because the Creator created the world voluntarily, and He had no need, and He had no shortage! So why, then, are creations obligated to receive His goodness and pleasure? He says that if they do not want to receive His goodness and pleasure, they cause harm and therefore receive punishment, because they do not choose the desire to give through the Torah and the mitzvot, with which they can be cleansed and feel merged with the Creator. And then it will be possible to feel all the good that the Creator gave to the creation, without a sense of shame.

י היסורים "לכן מגיעים לאלו המפריעים, שהם בחינת רשעים, עונשים, שע
שהם יקבלו, יפסיקו מלהפריע לקבל את התרופה. נמצא לפי זה, את הכל מה
שהבורא עושה, היינו העונשים, הם הכל לטובת הנבראים

Therefore, it is due to these "disturbers" (those that interfere), which are villains, punishments are administered, so that through the sufferings that they will receive, they will stop (stop) interfering with receiving the medicine. Therefore, we find that everything that the Creator does, that is, punishment, is all for the sake of creations.

Everything is clear, and there is nothing more to explain. And so, we have finished the first chapter of the book of the Slavs asulam.

